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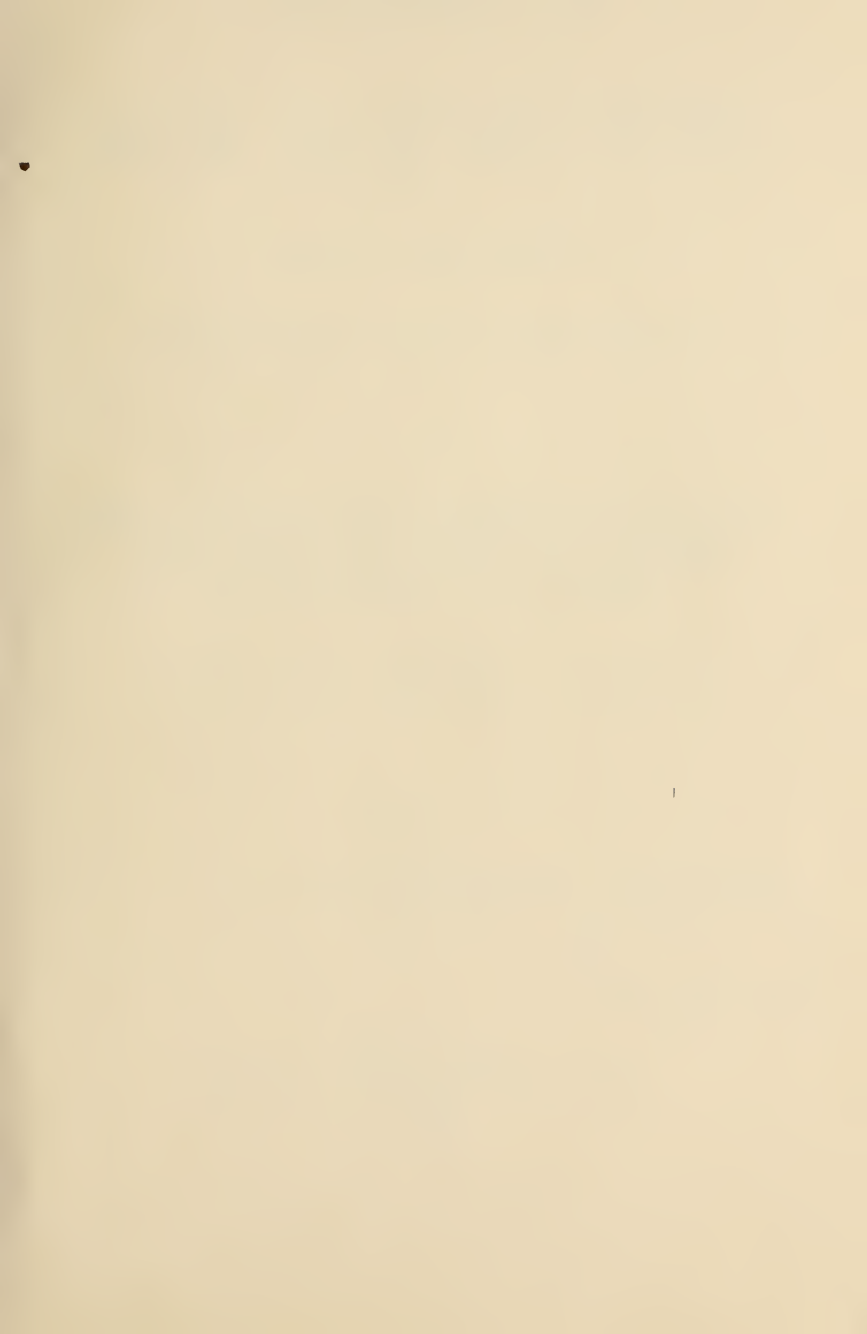
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INGERSOLL'S NEW DEPARTURE.

REPLIES TO HIS FAMOUS LECTURE

"WHAT SHALL WE DO TO BE SAVED,"

BY

PROF. DAVID SWING, BISHOP FALLOWS, DR. H.
W. THOMAS, PROF. CURTIS, DR. LORIMER,
DR. COURTNEY, AND OTHERS.

WITH THE LECTURE APPENDED.

EDITED BY
J. B. McCLURE.



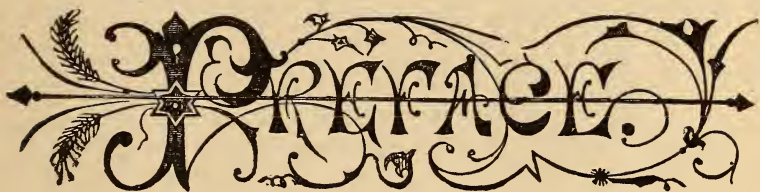
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In his recent lecture entitled "What Shall We Do to Be Saved?" (appended to the replies in this volume) Colonel Ingersoll has made a "new departure." So far as this lecture makes reference to Jesus Christ it is hailed with delight. The references, however, made to "interpolations," etc., have called forth various "replies," the principal of which we have carefully put on record in this book. They are by Professor Swing, Dr. Thomas, Bishop Fallows, and others, whose learning and sincerity insure a "fair rejoinder." We acknowledge our indebtedness to the press of the Garden City.

J. B. M'CLURE.

CHICAGO, October 1st, 1880.

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REPLIES TO INGERSOLL'S

NEW LECTURE,

"What Shall we do to Be Saved?"

—BY—

PROF. SWING,

PROF. CURTIS,

DR. THOMAS,

BISHOP FALLOWS,

DR. LORIMER,

DR. COURTNEY,

AND OTHERS.

REPLY OF PROF. SWING.

Col. Ingersoll's New Lecture Under the Professor's Stereoscope—He Finds it Witty. Eloquent, Powerful, and "Worthy of All Fair Rejoinder."

It has not been quite a year since, along with many other pastors of this city, I gave my personal convictions that, in order to be saved, man must, to the best of his ability, obey the laws of right. I attempted to show that whatever work Christ may have done to help man find the favor of the Supreme Judge, man must himself be a sincere doer of right things. Conduct is the path of safety. As earthly society depends for its quality and happiness upon the character of its members, so all society, in earth or in Heaven, must depend upon the actions and desires of the

individual members, come they from any clime or age. I stated then my own opinions so fully that it would be wearisome to all of us to pass again over the same ground; hence it will be my purpose this morning to point to some parts of Mr. Ingersoll's theory, rather than to discuss fully his theme of last Sunday, "What Must Man Do to Be Saved?"

Much of the long address of the interesting speaker was aimed at the follies of an older time, at fanaticism, and ignorance, and cruelty; and should such wit poured out before large audiences in all parts of the land only bring more fully to an end all such bad phases of human nature, it would not be labor lost. But, besides rendering unpopular old follies, this wit must tend to make contemptible some principles and persons true and noble; and for this reason it is not our privilege to pass in silence such an entertaining and even powerful discourse. I cannot find it in my heart or judgment to say, as many do, that such addresses are not "worth answering." Not only are all the speeches of that gentleman very acute and convincing, and therefore worthy of all fair rejoinder, but they are so original that they invite new lines of argument from the clergy, and enable the pulpit to see itself and present itself in many new and more rational lights.

In this recent address there was much of rhetorical flourish that came from the speaker's love of the grotesque rather than from the direct merit of the case. All that was said about the interpolations in the writings of Matthew must be attributed to humor or recklessness. It might as well be affirmed that interested parties had inserted ideas freely into the manuscripts of Tacitus, or Seneca, or Virgil, or that Tacitus or Seneca never saw the books which now bear their names. That memoir of Jesus is just as honest and genuine a manuscript as any piece of writing that has

come down from any far-off period. And, furthermore, a lawyer should set the clergy an example of that mental power which can discern at once the irrelevant and the relevant. We are all taught to look to the legal profession to learn how grand a thing is pure reason compared with mere feelings and superficial studies. But it now seems that this popular lawyer does not perceive that Christianity no more rests upon the accuracy of a manuscript than the United States rests upon the accuracy of Bancroft, or the glory of England upon the truth or capacity of her historians. It may be that the man Matthew never saw that Gospel which we call Matthew. What is the inference? The book is simply anonymous.

Matthew's Gospel.

It was very common in that period for writings to be without a name. Many poems are, by a kind of courtesy, ascribed to Anacreon and Homer, and prose essays without number have come along through the classic period with no known authorship. Admitting, for the sake of argument, that Matthew never wrote the Gospel which bears his name, and that to the nameless memoir many additions were made by persons who had some interest to secure, the conclusion to be drawn is that we must make a closer study of those times to find, if possible, what were the facts amid which that memoir of a Christ came into circulation. A great religious fact will no more depend upon a Matthew than a great political fact will depend upon a Hume, or a Gibbon, or a Macaulay.

The younger Pliny, a Roman pagan and a political enemy of Christianity, lived in that very period out of which the Gospel history sprang, and, with his mind full of bitter prejudices, he wrote the following words to his Emperor, Trajan: "These Christians assemble on an appointed time, and sing alternately the praises of Christ as a

Divine Being. They bind themselves by an oath not to commit any crime, to abstain from theft and impure conduct, to fulfill every promise, and not to deny any trust confided to them. Afterward they separate, and again come together to partake of an innocent repast." Thus we have a Gospel according to Pliny, a Gospel not in any way dependent upon Matthew, Mark, Luke, and John; and it is this stubborn historic fact that stands as the basis of the modern religion. Those men and women who assembled together to sing responsive hymns to a Divine Being did also bind themselves by an oath to commit no crime, to steal nothing, to live purely, and to keep every promise, and not to refuse any duty confided to them. The same writer, Pliny, said that so many had entered into this holy compact that the temples of the Roman gods were daily becoming deserted, and the sale of animals for sacrifice had almost ceased.

The salient point for such a pretentious reasoner as Mr. Ingersoll to attack was not what poor Matthew may have said about the new religion, but the merits of the new religion itself, as it came along with its deep and glowing principles, and with its amazing Leader, before whom even the infidels all bow with reverence. Along came that moral fact seen by Pliny, and Trajan, and Tacitus, and it gradually displaced the morals and belief of Rome, and wrought out for the world a new code of not only law and morals, but of a most tender charity. It would seem a better application of eloquence, and almost genius, should the public speaker under notice take the positive side of Christianity, and tell the young men that the world has never seen anything nobler, or more useful, or happier, than those compacts of integrity and purity which those thousands entered into when they met in the name of Christ and sang responsive hymns in the morning air. An orator who can gain the

ear and the heart, too, of tens of thousands of youth ought not to teach them how to ridicule a Matthew or a Calvin, but rather teach them how to trace the risings of new philosophy full of righteousness and charity, and how to appreciate such an exalted being as Jesus Christ.

The Colonel is not "Sound in the Faith."

Not only is all ridicule or criticism of Matthew irrelevant to any one speaking from the philosophic standpoint, but all the time and words spent against the idea of salvation by faith are wasted so far as Christianity is itself concerned. Such objections as were raised in the address of last Sunday weigh against only those who hold to a salvation by belief. Doubtless there are some individual Christians who are expecting to be saved by faith, and there are some denominations which still make use of that formula of words; but it is safe to say that the doctrine that man is saved by a belief is so far abandoned by the great denominations that the Church no longer merits rebuke, or abuse, or laughter on account of that peculiar idea. A hundred years ago the Church universal needed much plain talk from infidel or from any one able to give it, for it did hold to a method of pleasing God that was false and deeply injurious. Luther declared that there was no sin for which faith in Christ would not be taken as an atonement or compensation in the day of final judgment. But this tenet has of late years rapidly become obsolete. Not one of the large denominations which now make up the Christian community would accept of what Martin Luther announces about the office of faith. They would join with the infidel in affirming that faith cannot take in any manner the place of morality. By "faith" in Christ a fidelity to His teachings is generally understood.

Salvation by faith is a salvation by a personal faithfulness to a great law and a great Master. What Pliny saw when

he wrote to his Emperor that those new religionists assembled each morning and made pledges to each other in the name of Christ to do no wrong, this taking of a solemn vow was the act of faith, which became a conspicuous part in the plan of safety. Instead of saving a wicked man, the first act of Christianity was to make each heart vow to be righteous, and benevolent, and virtuous. Faith in Christ implied an abandonment of Paganism as a religion, and of all immorality as a practice, and an espousal of that new leadership which appeared in Judea. And if Christ was indeed a person before whom even infidelity and atheism bow in reverence, this vow of faith was not an empty action in that olden time, and will not be in our day. Sent out to arrest and punish the early followers of Jesus, Pliny reported that he could not find them guilty of crimes, but only of a pitiable superstition. To the early Christian it therefore seemed a first requisite that they should live without crimes.

Christianity Philosophically Considered—It Must Not be Confounded With the Follies of Man.

If subsequent periods perverted that simple religion, and declared that a sinner could be saved by giving assent to certain doctrines, or that a sinner could buy Heaven by paying certain sums of money into the treasury of a church, all such events in the intellectual world must be classed among the blunders and vices of society. The institution of marriage cannot be held responsible for what the Mormons may have made of it on the one hand, or what the Oneida Community may have made of it on the other. That social compact must be looked at in all the lights, and must not be seen only in a Mormon settlement or in a divorce case. So the religion of our day cannot be justly painted by dipping the brush into the ugly, or pale, or dirty colors of ignorant and wicked times, but it can be seen rightly only by minds wide enough and fair enough to separate the

absolute from the incidental. There are many clergymen now engaged in active duty in their profession who, if they were compelled to find the doctrines of their Christianity in the books of only certain old Romanists and old Calvinists, would at once descend from their pulpits and join with those who live without God and without hope; but they remain, and remain with happy hearts, because there is a religion—a Christianity—that has not been ruined or even marred by any blundering man or blundering century.

Mr. Ingersoll forgets how difficult it has always been for man to keep pure any form of philosophy. Suppose society should conclude to adopt the creed which this gentleman set forth a week ago, in what condition would he find that creed and the public practice of it should its author come back to earth in a hundred years and move about among his so-called apostles? Man is slow in finding the deepest and best meaning of any of his systems of action or thought. Republics have come and gone because men, even the wisest, find slowly the many details which must be combined to make the perfect and the enduring State. It is wondered yet whether our continent has found the republicanism that will endure. That we have found many of the elements of power and durability all confess; but there may be some defect in the moral education of the young, or some excess in our love of material things, that will in a half century begin to make our grand liberty-tree scatter in midsummer its leaves, never to bud again. Thus all systems tremble as they move forward. Plato opened up a spiritual philosophy with the cardinal idea that the only valuable thing in the universe was the soul. It had not advanced far before it was joined by the idea that men ought, therefore, to pay no regard to food or dress, but should develop only their power of thought.

Christ found the world quite full of asceticism when He

came, and long after Christ it moved on, growing more insane as it advanced. Plotinus and others assumed that they had gotten away from their bodies, and were nothing but pure souls. This whole system was arrested at last by the practical ideas of the seventeenth and eighteenth centuries, and the doctrine of the soul was brought back to that middle ground of our period. After a long journey through darkness, the worth of both the body and the mind emerges into light. All fair enemies of Christianity will remember that ideas, like men, have their trials and sorrows, and must be estimated, not in some one hour of their history, but in all their long and varied experience. In this manner we must all investigate the claims of religion. Like the politics of liberty, like the spiritualism of Plato, it has had to move through a wild and savage country. As the chariots of elegant queens in the fourteenth century often became stalled in the mud, and the royal personages must descend and wait for the slow help of slow levers and slow men, so the noble truths of some bright or divine mind often become mired when they attempt to cross a country or an age, and he only is able to speak wisely of a religion who has kept in mind the natural misfortunes of philosophies.

It seems necessary, therefore, to arraign the popular speaker for three errors of judgment or information; an error regarding the importance of Matthew to the fact of Christianity; an error regarding the commonly-received doctrine of salvation by faith; an error of information as to the trials which befall all good ideas in their effort to gain foothold in the world. Let us note a fourth shape of weakness in the long discourse. All hearers and readers of the address were gratified by the following words: "Let me say, once for all, that to that great and serene man I gladly pay, I *gladly* pay the homage of my adoration and my tears."

The weakness of the address here lies in the assumption that that greatness and serenity which drew admiration and tears came into a world that had no religion, no church, no worship, no hope of another life,—the assumption that no causes had toiled in harmony to produce such a personage as Jesus.

The Weak Point in Ingersoll's Lecture.

If a public teacher has found a man who is so worthy of a glad homage, this public teacher should have informed the large audience assembled what ideas and practices met together in Galilee to bring about such a character; and if Christ did not result from the gospel of good food and good clothes and good humor, our reformer should at least have confessed that great men had often come into society by other gates than those of the tailor, and the cook, and the humorist. Great indeed is the value of all those qualities and substances and conditions. Food, clothes, houses, laughter, friendship are all blessings seen too dimly by many; but a glance at such a being as Christ should instantly remind us that the heroes who have drawn "admiration and tears" have had poured into their souls other ingredients, while in Christ religion was the ruling element.

It ought to be an impressive fact that when a distinguished enemy of all religion wishes to find one on earth to whom he will yield tearful reverence, he must seek for him and find him at the altar of God, teaching men to say, "Our Father who art in Heaven." In the hour of most need the philosophy of good food and good clothes fails our friend, and he must find a model of serene greatness in a man who had only a seamless coat, and who slept often houseless when even the foxes had holes and the birds their happy nests.

Not only did it become necessary for Mr. Ingersoll to

borrow a religious name upon which to bestow deep regard, but it will always be necessary for him, after he has announced his philosophy of manhood, to go outside of it to find the manhood itself. The doctrines of good food and good clothes, and plenty of fresh air, and plenty of liberty, are valuable to society after certain other high doctrines have made the society, but as laws for making a great manhood they are infinitely contemptible. The Roman gluttons had plenty of good food; the Arabs in the mountains had plenty of liberty; the American Indians always have had plenty of fresh air. The wise lawyer's rules and regulations of man and home are excellent where some other rules and regulations, as in England and America, may have first made the man and the home.

Mr. Ingersoll's system could give a better wardrobe to the man of Nazareth, could spread for him a better feast than the one Martha set before him, could put, indeed, a pillow of down under the weary head, but it could not first produce the Nazarene himself. Mr. Ingersoll's final philosophy can explain a tailor-shop or a dining-room, but it cannot explain the human race. It is ignorant as a child of the causes that have made all that is great in humanity, and that will continue to make.

The Colonel's Cruel Advice Which He Himself Does Not Follow—A Solid Shot From the Professor.

Let us allude now to the fifth error of the discourse. It unites with all of the gentleman's speeches in advising the public to build no churches, to attend no church, but to put into homes the money which they have been accustomed to waste in so-called houses of God. This advice is hasty, and even cruel, for many reasons. It will be admitted that some centuries did rob the home that they might build the temple. And one can yet see something of this form of injustice in our world. But the world is outgrow-

ing this form of folly, and we all live in a broad West, where the country and village church rises up among the trees in great simplicity. Complaints that we have applied to Europe in the far past cannot, by any mind that wishes to be reasonable, be laid against the simple sanctuaries which so adorn this new continent. A lecturer's fee for a night, a clergyman's fee for a month, would make ready for use one of those village meeting-houses, which would assemble the dear children together for a generation, that they might study that Man who elicits from even infidels sympathetic tears.

Look into this advice more deeply. All valuable moral truths must be regularly and faithfully taught. The private home is confessed, both in philosophy and song, to be the most blessed spot on earth, but not out of those private dwellings has the education of the world proceeded. The young and old have been compelled by the laws of instruction to meet together in companies larger than and quite different from the one which assembles by the fireside. Hence politics has had its forum or senate, art its school and gallery, philosophy its porch, and morals or piety its temple. To these the throng has repaired. Home has its own peculiar virtue. There is no language eloquent enough to describe home. The song of home is destined to be immortal, but, after all, that mighty thing called society has poured out of quite other gates. Men assemble together, and behold! after they have studied, and taught, and learned, mind to mind and heart to heart, up has risen a fine art, or a science, or a politics, or a religion.

Our lecturer refused his own advice; for, in order to teach his own views, he had to seek for a temple, not built for a dwelling-house, but for a school and an arena of art. Remanding us all to the walls of our private houses, and telling us to put our gold into only our houses, he asked us

to postpone obeying the advice until we had come out to an expensive building to hear from him the laws of life and salvation. It would seem that the dwelling-house theory were not designed to apply to the enemies of religion, but only to its friends. Persons who will laugh at piety may assemble in elegant halls; those who love the idea of a God and a heaven should cease to meet in churches or halls, and should build up the walls of their homes!

The Grand Architecture of "Home"—An Eloquent Peroration.

Assuming that the orator is right his eulogy of the place called home, assuming that he cannot plant one flower too many by the door or window or wake up too much joy or laughter and music within, yet we dare not be ignorant of the fact that no such home has come or can come to a nation that has no God and no temple of hymn and incense. Home is not an isolated fact, but it is a result. The arts and the sciences, all the learning and wisdom of the world have made their contributions toward the beautiful little result called home.

There is not a farmhouse or a palace in England, not a cottage in New England, not a mansion along the Hudson, or upon the avenue of any city that has not resulted from a blending together of all past learning, and taste, and morals, and piety. Could you dissect the idea of home and find the nerves of its structure, it would be found that thoughts of God and of a future life, which will gather together all those scattered here, form a strange and tender part of this house where the parents and the children meet and part. Atheists come upon our homes already built; but they neglect to ask, they dare not ask, what built them? Must we tell them that beneath the homes of France, of Germany, of England, of America, there is lying a civilization made tender by all the broad and deep teachings or

religion? Food, and furniture, and laughter, and joy did not make these blessed abodes of man. The atheist can decorate these homes, but he did not make them. Beneath them is a belief in God, a deep pathos of life and death, and deep hope in a life to come after the earthly house of encampment has been dissolved.

Into these walls where we all live pass, as component parts, the tears and prayers of saints and martyrs. The songs and hymns of our fathers are more significant elements than the brick, and wood, and marble; the frequent trips of the children to the sanctuary across the open field or along the crowded street have, in building up the modern home, surpassed the architect and the mason. Atheism can live happily in a home which hands more divine have fabricated from the world's rich dust.

REPLY OF DR. THOMAS.

Points Wherein the Doctor and Colonel Agree and Differ—A Fair and Candid Rejoinder.

[As the Pulpit of the Centenary Church was supplied by a visiting candidate, the Rev. Dr. Thomas contributed the following letter :]

I have no desire to differ from Col. Ingersoll where it is possible for us to agree. The disposition to antagonize—to seek to find points of difference, rather than points of agreement, has, perhaps, often led both parties in religious debates to magnify each other's real or supposed errors. We should rather seek to know as far as we may the exact truth, and give it full credit wherever found. This seems to be the spirit in which the lecturer sought to stand before his great congregation. I would reciprocate this as fully as I can, and say, "Let us see wherein we can agree?" Let us say that the time for meditation has arrived in the profound questions of thought; not of compromise of principle or fact, but of harmony where harmony is possible. Such a spirit will do much to soften the severity of discussions, and it will be a mental and moral help to all parties.

And first, in reference to Col. Ingersoll's plea for the right and the duty of all to think and to reason. He says: "I belong to the republic of intellectual liberty, and only those are good citizens of that republic who depend upon reason and upon persuasion, and only those are traitors who resort to brute force." In this we can agree. I belong to the same, and I indorse that statement. I agree with him also in not thinking that "people who disagree with me are

bad people," and that mankind are generally "reasonably honest;" and that most "ministers are endeavoring to make this world better." I agree with him when he claims the right to think, and for the two reasons that "I like, too, and I can't help it." I like to think, and I can't help it; and will add, that I would not "help it" if I could." But here we should distinguish between proper freedom to think, and what is loosely called "free thought." Freedom to think should be the right of all; but there is not, and there cannot be, any such thing as "free thought," unless it is in a bad sense. And for this reason, that all thought is conditioned, first, by the laws of thought; and secondly, by the facts, and the things about which we think. All normal mental freedom must submit to these natural limitations. And in this I think Mr. Ingersoll will fully agree with me.

In the second place, I agree with much that the Colonel has to say about the good that is in the Christian religion. He says: "There are many good things about it. I believe that. He says: "I will never attack anything that I believe to be good, and will never fail to attack anything I honestly believe to be wrong." In this we can agree, also. I will join hands with the Colonel in defending what I believe to be right, and in opposing what I believe to be wrong. But I cannot agree with him when, in the next sentence, he says:

We have, I say, what they call the Christian religion, and, I find just in proportion that nations have been religious, just in the proportion they have gone back to barbarism. I find that Spain, Portugal, Italy are the three worst nations in Europe. I find that the nation nearest infidel is the most prosperous—France.

I think the fairness in debate for which the Colonel claims to stand, should have led him to discriminate between religion and superstition, or the abuse of religion. He is a friend of liberty, but he would not think it fair to charge liberty with all the abuses and the wrongs wrought

in the name of liberty. The Colonel indorses the teachings of Jesus as to purity of heart, and mercy, and justice, and forgiveness. We certainly gather from his lecture that he believes these to be the essence, the very spirit of religion, and he certainly would not claim that the more a nation had of these, the worse it would be; and, if not, it is hardly fair to charge the bad state of Spain, Portugal, and Italy to religion. Why not say that in those countries the spirit of the teachings of true religion has been corrupted and turned to base purposes.

In the third place, I can agree with much that the lecturer says about Christ. I was glad to read his clear, manly words, when he said:

And let me say here, once for all, that for the man Christ I have infinite respect. Let me say, once for all, that the place where man has died for man is holy ground; and let me say, once for all, to that great and serene man I gladly pay the homage of my admiration and my tears. He was a reformer in His day. He was an infidel in His time. He was regarded as a blasphemer, and His life was destroyed by hypocrites, who have, in all ages, done what they could to trample freedom out of the human mind. Had I lived at that time I would have been his friend, and should He come again, He would not find a better friend than I will be.

Ingersoll's New Departure—What the Doctor says About it.

This seems to be a new departure, or at least a step beyond where the Colonel has taken his stand in previous lectures; though I do not recall a single instance where he has said anything against the life of Christ—that is, His life as a man. My heart is with him in those noble sentiments. I am glad he spoke so freely and so sincerely. With him I feel that the “place where man dies for man is holy ground;” and with him I pay to that “serene man the homage and the admiration of my tears.” I think with the Colonel, also, that Jesus was regarded by the Church of that day as an “infidel” and a “blasphemer,” and that He

was put to death by those who claimed to be the only religious people of the time, and who looked upon everybody who did not accept their teachings and mode of life as sinners. But then I have to get the facts of that great and good life from the very books of the New Testament that the Colonel labored so hard to cast suspicion upon as being unreliable, and not written till "hundreds of years after," and as coming from confused and conflicting manuscripts.

Speaking further of Christ, the lecturer says:

For the theological creation I have a different feeling. If He was, in fact, God, He knew there was no such thing as death. He knew that what we call death was but the eternal opening of the golden gates of everlasting joy; and that it took no heroism to face a death that was simply eternal life.

I will admit that some of the "theological" conceptions of Christ may have served to confuse the mind; but then, in the calmest exercise of that very reason for which my excellent friend makes so strong a plea, I am compelled to think that there was in that life something more than human. Approach it where you will; touch it at any point from the "conception" to the last scenes of the cross, and the resurrection, and the ascension, and it all seems to be of a piece; it is consistent with itself throughout; it moves along on its own unique and majestic plane. We have the picture before us; we have the marvelous facts; and for me it is easier—a less strain upon the reason—to accept the account as given; to accept the, to us, supernatural in that life, than to account for it in any other way. How could the unlettered disciples—plain, common men—have created such a character? How could such marvelous results have flown from the life of one who was only a man? Wiser and better than other men, but yet only a man. I am in worse mental trouble when I attempt to put away the divine, the supernatural in Christ, and the

scriptures and religion, than when I accept it. With me it is a way out of difficulty, rather than a way into difficulty; and "I gladly pay the homage of my admiration and tears" to Him not only as a "serene man," but to that higher being who is the Son of God, as well as the Son of Man. To me He is that being brought into existence by a special, or an exceptional, creation, and in whom God is revealed to the world. And this makes it all the more easy for me to understand His deep and tender sympathy—His tears, His prayers, His agony in the garden and on the cross. As a man, Jesus had the susceptibilities to pain, and in a measure, to fear, common to men. As "Immanuel," as God with us, there was an upper and higher sweep to his whole life; and it was the dwelling of this divine nature within him that so quickened and exalted all his sensibilities and made possible a degree of suffering to us perhaps unknown.

I think that when we enter into the real life of Christ, His outward sufferings were but the smallest part; the mere symbol; the "flag of distress" thrown out to arrest our coarse sense. The real agony was within. It was the suffering of love—love slighted and rejected; love scorned and crucified by those He came to save. It was the burden of the cold, cruel world put upon Him in the last hours of a life that had been only tender and merciful to all. He feared not "the change we call death." To Him there was no "death;" and yet a horror worse than any mere death gathered about that awful hour.

The Teachings of Christ Emphasized—Character rather than Dogma.

A word in the fourth place, about Christ's teachings, as to what man must do to be saved. I can agree with Col. Ingersoll that these are reliable—whenever or by whoever written. And I believe with him that Christ put emphasis

upon character rather than upon dogma; upon what we are rather than what we profess or what, in a technical sense, we believe. Of course, great beliefs must underlie the very principles of purity and mercy and justice that He taught. I must believe that the pure and merciful and just will be saved. They are saved already; for to have such qualities is to have salvation. It may not, indeed, be a "theological" or a "regulation" salvation—that is a salvation according to a "creed;" but it is what is far better; it is salvation, in fact. And I agree with the Colonel in the absurdity of the old Athanasian creed, over which he had so much fun, when it says that whosoever will be saved "first of all it is necessary to hold the Catholic faith," and then goes on to define that faith in terms, the meaning of which only those who have made of theology a profound study can have the most distant conception; and then closes up by saying that "except one do thus believe he shall perish everlastingly." That was an error of the creed-making age. The Protestant Episcopal Church does not retain that creed, and the Church of England holds it only because it does not know how to get rid of it. An effort was made some years ago in England to lighten the formal terms of subscription, but it failed.

But I should think the Colonel did not get all the teachings of Christ in reference to salvation; not all of Matthew, even. Jesus taught not only the inner principles of salvation as it is found in character, but He taught that men should pray; that they should deny themselves and take up the cross and follow Him. He taught that men should repent and be converted. But still, I agree with the lecturer that we should put more stress upon principles and conduct, and less upon creeds, and I will join him in pressing these things upon the Church and upon the world.

It was not the purpose of this paper (begun at 9 o'clock

on Saturday evening, and now about finished before 11) to review in any full sense this long lecture, but rather to look at some things in which we can agree; and to suggest some points on which my own faith goes beyond. There are some very palpable, even remarkable errors, or mistakes, in statement that I have no doubt some of our clergy will find pleasure in exposing. And yet there are many things in it that cannot fail to make an impression upon many who have heretofore regarded the Colonel's lectures as only blasphemous. And I want to say to my friend that I think there is one point in which he should be more careful. I like all he says about liberty, and not causing pain to others. But when I read his lectures—and I have read them all—I am compelled to feel that he is not sufficiently mindful of the feelings of many good people who differ from him on matters of belief. He ought to practice in this respect what he preaches.

And he will not blame me for another word, and that is, with so many manly utterances for honesty and fairness, he should be careful not to permit his love of fun, and the laughter and applause of the people who hear, to lead him to indulge in unjust caricatures of things sacred, or to make unfair statements for the sake of gaining a point. I think his denunciation of the old and terrible ideas of endless punishment, and the gross and shocking views that have been sometimes held concerning a penal atonement, are not wholly uncalled for. I fear the teachers of religion have in some things made an occasion for some of his lectures; but even admitting all this, there is still a law of the congruous, a sense of the fitting, or of what is proper in the discussion of themes that have been in all ages and literature accounted sacred. Less extravagance, more care in statement, and fairness in reason, and with all more reverence, is what our lecturer needs to cultivate.

REPLY OF DR. LORIMER.

The Scope of the Lecture, and Not the Lecturer, Under Consideration—The Issue—Faith and Works.

It has, I believe, been intimated by Col. Robert G. Ingersoll that his clerical critics are usually more inclined to consider him personally than the merits of his ideas, and he justly resents so grave a departure from the amenities of debate. The fault complained of cannot be too severely condemned, for it is certain when controversies degenerate into attacks on individuals who advocate objectionable views, and are not directed against the views themselves, an amount of prejudice is engendered fatal to the discovery or defense of truth. Into so serious an error I shall take care not to fall.

Being a member of that unfortunate body, of whom Jeremy Taylor, so approvingly quoted by Col. Ingersoll, wrote "were as much to be rooted out as anything that was the greatest pest and nuisance on earth," but who, if Bancroft and Lecky are to be credited, have been from the beginning the steadfast friends of unlimited freedom of thought and of speech, I have it not in my nature to call in question the honesty of any man's opinions, or to deny his right to disseminate them as widely as he can. Indeed, I am related to a people who have for so long a time been in the minority, and who have been compelled to suffer so much for their antagonism to the tyranny of both church and state, that I can hardly refrain from a kind of admiring sympathy with iconoclasts, even when their sturdy

blows are directed against my own most cherished convictions. Influenced by such feelings, you will not be surprised if, in reviewing some portions of Col. Ingersoll's lecture, I confine myself strictly to their representations, and avoid unnecessary reference to the lecturer himself.

The avowed design of the lecture alluded to was to answer the all-important question: "What must I do to be saved?" a question that has engaged the thought of many burdened generations, and which only irreverent shallowness would treat with laughter and derision; and in furnishing a reply, it was claimed that orthodox Christians teach "the justification of the sinner by faith alone; not any words, just faith—believing something you do not understand." This statement is in various ways repeated in the published reports of the discussion. For instance, when the passage is quoted in which the Lord is represented as judging, the following comment appears as a fair account of what is currently taught: "'He shall reward every man'—to the church he belongs to? No. To the manner in which he was baptized? No. According to his creed? No. 'He shall reward every man according to his works,'" the impression conveyed being that we advocate what is here so emphatically negated.

Similar queries are propounded in connection with our Savior's interview with Zaccheus, and with the same end in view; and after a dissertation on the Romish creed, it is asserted, "In order to be saved it is necessary to believe this. What a mercy it is that man can get to heaven without understanding it." All denominations are classed together as conditioning salvation on the reception of some such doctrinal formula, and on this assumption are made the subjects of infinite merriment. Unquestionably the Tridentine Decrees are fairly open to criticism, and undoubtedly some old Protestant confessions are not clear of

the error charged against them; but though this must be conceded, it does not follow that the pulpit of the present makes the eternal welfare of the soul depend on intellectual belief. If it ever did so, it has long since found out its mistake.

Theology Progressive—Creeds, Faith, Etc.

Theology, like any other science, is far from being perfect; progress has distinguished it, and must continue to do so. In the course of its advancement it has come to be more fully recognized that whatever saving faith may mean, it does not involve subscription to a creed, however orthodox. A man may hold to the "five points" and to even as many more "points" as he pleases, and yet be a stranger to God's grace. He may even contend sincerely for the verbal inspiration of scripture, and still have no assurance of Divine acceptance. "Devils believe and tremble;" and the same is true of men. Creeds have their place. They summarize what is held by a particular body of disciples; they form convenient compendiums for reference, and they impart definiteness to an organization, but they have no more efficiency in the salvation of a soul than a prescription has in the healing of a body. A prescription may guide an invalid to the means of health, and a confession of faith may accurately point out the way of everlasting life; but if the prescription is swallowed instead of the remedy, or the confession is relied on instead of the Savior, the result in the one case will be about as vain as the other. Consequently it is mere waste of time and energy to labor to disprove, what is far from being generally held, if held at all in Protestant circles, that intellectual belief is indispensable to the eternal well-being of the soul.

In rejecting this answer to the great inquiry, one of two others is suggested: the first as embodying the alleged opin-

ions of Matthew, Mark, and Luke; the second as expressing the conviction of the lecturer himself. Several texts are collated from the whole writings of these three Evangelists to sustain the view that they predicated salvation exclusively of works, and every utterance of theirs that seems to point to anything else is repudiated as an interpolation. Of the warrant for discriminating in this manner between the words of the same testimony I shall speak by and by; at present I am only concerned to remind you of the unmeasured approval which the lecture under consideration lavishes on this interpretation.

We have, for instance, this commendation of the Sermon on the Mount: "If you will forgive men that trespass against you, God will forgive your trespasses against him. I accept, and I never will ask any God to treat me better than I treat my fellow-men. There's a square promise. There's a contract—and it must of necessity be true. No God could afford to damn a forgiving man." Then, after the text: "He shall reward every man according to his works," the exclamation follows: "Good! I subscribe to that doctrine." Subsequently the rule of judgment, that is mentioned in the twenty-fifth chapter of Matthew, elicits this fervent eulogy; "I tell you to-night that God will not punish with eternal thirst the man who has put a cup of cold water to the lips of his neighbor; God will not allow to live in the eternal nakedness of pain the man who has clothed others. For instance: Here is a shipwreck, and here is some brave sailor, who stands aside to let a woman that he never saw before take his place in a boat. He stands there great and serene as the wide sea, and he goes down. Do you tell me there is any God who will push the boat from the shore of eternal life when that man wishes to step in? Do you tell me that God can be unpitying to the pitiful; that He can be unforgiving to the forgiving? I deny it.

And from the aspersions of the pulpit I seeks to rescue the reputation of the Deity."

Ingersoll's Gospel under the Doctor's Microscope Shows a Fatal Contradiction—God Forgives, but "Bob" is for "Inexorable Justice"—The Colonel in Fact an Extreme Calvinist.

It is my turn to say, "Good!" but how does this firm approval of what is claimed to be the apostolic scheme of salvation comport with the lecturer's personal convictions on the same subject? His own position is diametrically opposed to what he has so elegantly extolled. Here it is in his own words: "I believe in the gospel of justice,—that we must reap what we sow. I do not believe in forgiveness. If I rob Mr. Smith, and God forgives me, how does that help Smith? If I by slander cover some poor girl with the leprosy of some imputed crime, and she withers away like a blighted flower, and afterward I get forgiveness, how does that help her? If there is another world, we have got to settle. * * * For every crime you commit you must answer to yourself and to the one you injure. And if you have ever clothed another with unhappiness as with a garment of pain, you will never be quite as happy as though you hadn't done that thing. No forgiveness, eternal, inexorable, everlasting justice—that is what I believe in." Here is a Draconian evangel with a vengeance!

In what essential respect does this differ from the most extreme and rigid Calvinism. If one is an upper millstone, the other is the nether; if one is a land-slide, the other is an earthquake; if the one is hopelessness, the other is despair; if the one is blackness, the other is starless night; if the one is a shroud, the other is a coffin, and if the one is a grave, the other is a charnel-house. I had thought from what had so earnestly been commended by the lecture, that there must be some healing balm in charity, some purifying efflorescence in pity, some sweetening aroma in

patient gentleness, and some heavenly grace and beauty in the spirit of forgiveness; but no; if the only real and divine thing in the universe is "eternal, inexorable, everlasting justice," these qualities are emptied of their significance and worth; yea, they must be regarded as positive evils, running counter as they do to the absolute sovereignty of merciless retribution, and society should convert itself into an organized feud, and its people into ravening wolves. If this latest gospel is true, then the sailor would not be saved on account of the heroism so beautifully described unless throughout his life he had been perfectly blameless in the dealings with others; nor could the dying thief have been saved "because he pitied innocence suffering on the cross," though we are assured that he was by the lecturer, as he certainly had committed wrong against his fellow-beings. And if it is true that there is nothing to be looked for in the future "but inexorable, everlasting justice," then it is not true "that God cannot afford to damn any man capable of pitying anyone."

Ingersoll Does Not Answer the Question, "What Must We Do to Be Saved?"

Which of these two solutions of the momentous problem are we to regard as entitled to credence? Which shall we adopt? They cannot both be reasonable and worthy of all acceptance, for they are destructive of each other. If the first be true, the second is not; and if the second is, then there is no place for the just. The encampment of forgiveness cannot withstand the stern fortress of unfaltering justice; and the breath of all-loving mercy is fatal to the sign of unapproachable Nemesis. Again, I ask, which theory shall we believe? One or the other, or neither? Obviously the lecture does not help us to a decision; for its glaring contradictions only make certain that its clever author is not clear in his own mind as to what humanity must do to

be saved, and that we must look elsewhere for a satisfactory answer. And to whom shall we look for the much needed light if not to Christ? If not to that being for whom the lecturer expresses such high regard that he is ready to pay him the tribute of his "admiration and his tears." As it is conceded that He should inspire us with "infinite respect," and admitted that He in some sense "died for man," we cannot surely do better than lay to heart, and receive as final His doctrine regarding the salvation of the soul.

But how shall we ascertain what He taught? Permit me to reply, by asking another question, how does Col. Ingersoll know that Jesus was a "great and serene man," one deserving the confidence of his friendship, and "the admiration of his tears?" We are reminded that He never directed anything to be written, and never wrote anything Himself, except some words in the sand. From whence then comes the information which enables the lecturer to form so high an estimate of His character? Evidently it is derived from the New Testament, for there are no other documents to which an appeal can be carried. If then it is sufficiently reliable to warrant us in accepting its portraiture of Christ, it may certainly be trusted when it undertakes to set before us the doctrine that He preached.

Authenticity of the New Testament.

It may not be amiss at this point to suggest a few additional thoughts bearing on the authenticity of this book. The statement that "it was not written for hundreds of years after the Apostles were dust" is utterly devoid of proof. Ty the gospels were in circulation by the close of the first century is the belief of the world's most eminent scholars, a belief abundantly confirmed by Ireneus, Paplas, Tertullian, and Origen. The assertion that they were originally written in Hebrew, and that, as the copies are all in

Greek, a language which it is assumed the disciples did not understand, no confidence can be placed in their reported authorship, is gratuitous and untrustworthy. Thoughtful rationalists, who have studied this subject carefully, hesitate to venture on such untenable ground. According to the best authorities, in our Lord's day the Greek language was current in Palestine; and it is needless to say that such writers as Lightfoot, Alford, De Wette, and Lueke have assigned good and sufficient reasons for believing that the gospels were the work of the men to whom they are commonly ascribed. But even were there serious doubts upon this point, it should not be overlooked that it is simply incredible that centuries after Christ a company of unknown men should have been able to impose on the churches as apostolic writings that radically differed from the doctrine fixed and accepted among them; and if they are in substantial agreement, as undoubtedly they are, then, for the purposes of this discussion, we may accept with confidence their report of what Christ taught concerning the salvation of the soul. And if we attach to them enough importance to call them to the witness-stand at all, we are bound to receive their whole testimony, and not to garble it to suit our own views.

To reject every statement that mitigates against our opinions as interpolations, or to discriminate between witnesses whose claims on our attention are equally valid, simply because one seems to be more pronounced against us than the others, only betrays a determination to make good a position at any hazard. Such a course is illogical and unjustifiable. For it to be pursued in any other investigation than that of religion, would expose its author to censure and condemnation. If the Evangelists are entirely untrustworthy, do not appeal to them at all; but if you are going to admit their testimony, admit the whole of it; any

other course is not only inconsistent, it will prove inconclusive as well.

The Gospel Plan of Salvation.

Believing, then, that we have in this volume a faithful transcript of the Savior's teachings, let us draw near to it, earnestly inquiring, "What must we do to be saved?" The text, which I have chosen on which to rest my argument, teaches that salvation is the end or the result of faith. What, it will be asked, is it possible that good works have nothing to do with eternal life? I say not that; I would not seem even to imply that. Throughout the New Testament the strongest emphasis is laid on the indispensable-ness of virtue, both in its root and flavor. It is expressly declared that evil-doing bars the gates of the kingdom—"they which do such things shall not inherit the kingdom of God," and it is written: "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." We do not teach, nor are others authorized to teach, that the beatitudes pronounced by Jesus in the Sermon on the Mount are available to any who fail to comply with the conditions. They who receive the benediction must breathe the spirit on which it depends, and they who are looking for forgiveness must not fail to be forgiving in their turn. I know of no salvation that regards these moral and spiritual excellencies as superfluous. At this point we have no serious controversy with the statements made in the lecture before us, however one may object to the manner in which they are put. We all hold to the great truth that, "without holiness, no man shall see the Lord," and that "the grace of God that bringeth salvation" teaches us "to deny ungodliness and worldly crests, and to live soberly, righteously, and godly in this present world." And, who-

soever represents us to the contrary, gives currency to a slander as foul as it is false.

But, while this position is to be maintained most earnestly, it is impossible to read the New Testament without arriving at the conclusion that, in some very real sense, faith is interwoven with the soul's salvation. To escape from this fact, Col. Ingersoll has been obliged to manipulate his witnesses, and to reject, altogether, the testimony of one who has as good a right to be heard as the others. Certainly, John teaches "He that believeth on the Son hath everlasting life," and shows how dependent we all are upon Christ for salvation. This is not called in question, and we need not therefore multiply texts in its defense. That the same doctrine runs through the epistles will hardly be seriously denied. "Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ," "in whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation," are texts which indicate the direction of apostolic thought upon this subject. When we turn back to three Evangelists we find the same doctrine, not only implied, but expressed. In the account given by Mark of our Lord's first preaching we find him saying, "The time is fulfilled, and the Kingdom of God is at hand; repent ye and believe the gospel." And the great commission under which the Apostles were to act, and which last Sunday came in for no small amount of vituperative eloquence, is but an echo of this original proclamation. The same writer represents Christ as saying to Peter, "Have faith in God;" and on another occasion he records the fact that "seeing their faith," he said, "Be of good cheer, thy sins be forgiven thee." Indeed, all the benefits conferred by Christ's ministry presuppose the existence of faith in Him as the Messiah. He not only directly asks the people whether they possess it, but speaks of His gracious

purposes as being hindered by their unbelief. When he says to them, "Come to me, all ye that labor and are heavy laden, and I will give you rest; take my yoke upon you and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls," confidence in Himself is necessarily implied. How could they take Him at His word unless they were moved to do so by their faith?

I admit that there is growth and development in the New Testament teachings on this subject, as on every other with which it is concerned. There were reasons why the people should be gradually led up step by step to the apprehension of the doctrines of grace, and he must be blind who fails to discern this advancement in the writings of the Apostles. But notwithstanding this admission, the germs of all that was afterward more fully elaborated appears in the utterances of the Savior. Do the Apostles dwell on the necessity of our becoming "new creatures?" Not only does John represent Jesus as saying: "Ye must be born again," but Matthew, Mark, and Luke describe Him as preaching "repentance," which is one aspect of the same thing, and as insisting on the tree being made good if we would have the fruit good as well. Do they magnify His gracious dying for the world? They were anticipated by Him of whom they wrote, for during His ministry, as reported by Matthew, He claimed "to give His life a ransom for many," and in the institution of the last supper said: "This is my blood of the new covenant, which is shed for many for the remission of sins." And thus faith, too, proceeded from the earliest intimations of its importance to grow in clearness, until in the epistles it appears distinctly defined as to its nature and value, and we might just as well deny to the full head of wheat the existence of the germ from whence it sprang, as to deny to the com-

pleted conception of this grace in the apostolic writings its rootage in the earliest works of our Lord Himself.

**The Vital Relation of Faith to the Soul—Its Elevating and Saving Power
When Fixed on Jesus Christ.**

We are now prepared to advance another step in this investigation. How comes it that faith is made to sustain so vital a relation to the eternal welfare of the soul? My first answer is, because it is the source of godliness in heart and life. Paul when writing to the Thessalonians associates them together; and Peter, alluding to the conversion of the Gentiles, declares that God purified their hearts by faith. In the epistles to the Ephesians, Galatians, Colossians, and Hebrews, stress is laid on the thought that our union with Christ, which is effected by faith, should be and must be productive of good works. They flow from it necessarily, as wreathed forms of beauty rise from the sea, as broad gleams of light stream down from the sun, and as flowers and harvests spring from the fertile earth. To understand the matter more fully we must remember that the Bible assumes the need in humanity of a new principle of moral life. Christ says that He came to seek and to save the lost. That we are in some sense lost has been more than suspected, even by those who have sought guidance from the light of nature only; for they have been sadly conscious of imperfection in their lives. Were we to succeed in destroying the Bible, we would still fail to erase from human consciousness the conviction that sin reigns unto death.

Sin is here, not because the Bible teaches it, but because we transgress the divine law. But how shall we be delivered from this thralldom? How shall we so influence our heart that henceforward our bent, drift, and tendency shall be toward righteousness? To this no answer is given by last Sabbath's lecture. That has no redemption to preach

from a dreary past, no encouragement to extend of a nobler future. That simply assures us that if we are in the wrong we must continue in it, and sink in it deeper and deeper. But this is not the message of the gospel. That teaches the possibility of implanting in the heart a new principle, which will regenerate both character and life. The principle which it thus highly exalts is faith—not faith in a creed, in a form of words, but in a person, and that person Christ. Have you never observed the elevating and purifying power of this grace in other relations? When a young man who has been reckless unites himself with a pure, devoted woman in marriage, if he has confidence in her, how decisively her character will act on his. His affiance with her creates a purer air around him, and imprints upon his heart both the reality and loveliness of a virtuous life. Or, to change the illustration, let it be the confiding love of a child in a mother, or of a son in a father, or of one friend in another, and in proportion as the object of trust is morally exalted will it have power to transform into its own likeness. Pre-eminently must this be true of Christ. Consider His greatness, His moral splendor and spiritual magnificence. He represents Himself not only as the teacher of the world, but as its sacrifice for sin. As such He magnifies in our eyes the dignity of the moral law and of personal purity. He does not leave the impression that if we wrong any one it can be passed unnoticed by the Supreme Ruler. The wrong must not only be atoned for by his priestly offering, but we must right it ourselves as far as possible, and whatever remains of compensation God will not withhold from the sufferer.

Saved, Not for Faith's Sake, Nor Work's Sake, But for Christ's Sake.

It is a misrepresentation to imply that if we injure a fellow being, we can obtain forgiveness without being

deeply sensible of our guilt, and without sincere efforts to counteract the evils we have wrought. Christ taught no such doctrine, neither do we. Christ taught the abominableness of iniquity, the blasphemy of wrong doing; and on the other side, the essential and eternal beauty of righteousness. And if we trust Him, that is, if we receive Him as our prophet, priest, and king, we say *amen*, to all that He is and to all that He proclaims; we accept Him as the pattern of our life and as its inspiration. How can there be such trust without morality? and how can there be morality springing from such a source without peace of mind, and hope of everlasting salvation? Faith saves, not because there is in it intrinsic worth greater than resides in righteousness, but because it is itself the source of righteousness, bringing us into fellowship with One whose presence must ever tend to chase away the shadow of sin. We are saved, not for faith's sake, nor for our works' sake, but for Christ's sake; by whom we are influenced, through the instrumentality of faith, to preserve ourselves blameless in thought and deed unto the end.

This is the gospel that I preach to you. That its truth has been confirmed by its influence on society, such impartial writers as Lecky, who, as you know, is not favorably disposed to Christianity, concedes; and there are few who would venture the assertion made last Sabbath, "that nations in proportion as they have been religious, have gone back to barbarism." The examples adduced to maintain this allegation, Spain, Portugal, and Italy, have been afflicted with a system that can hardly claim very close affinity with primitive Christianity. But nothing was said of England, Germany, and America, and all the philanthropic triumphs of Christianity in these countries were conveniently passed unnoticed. The selection of France to prove the beneficial influence of infidelity was far from

fortunate; for to-day, with all of its material prosperity, there is more of unrest, and, perhaps, more of unhappiness than elsewhere. The republic is, at best, a tyranny, and its moral corruption threatens to engulf it. Others have read history as well as Col. Ingersoll, and others see, what he can not, that, wherever the gospel has been preached, and preached most freely, the intellectual and moral life of the people have advanced. There true freedom has taken root, there education has flourished, and there the home has developed in sanctity and beauty. France has no home life; France has but a dim apprehension of any other evangel than violence; and if France is ever rescued from the power of her bloody traditions, it will only be through that gospel which is again being proclaimed in her white fields.

Infidelity Unmasked.

But, however we may read the past, one thing is clear from the lecture whose leading thoughts we have considered, humanity is left hopeless and helpless by infidelity. If we are in sorrow it has no comfort, if we are in sin it has no deliverance, if we are in perplexity it has no message, if we are in darkness it has no light. The virtue it preaches is without foundation, the heroism it inculcates is without inducement, and the immortality it whispers is without evidence. Its loftiest sentiments are borrowed from the religion it affects to despise; the liberty which it claims to champion, it has sacrificed but little to secure; and the sweet charities it commends, it has done nothing to establish. The garland eloquence wherewith it clothes itself, is the adornment of a corpse, every flower sheaths a worm in its bosom, and every breath of fragrance is mingled with death. Its oratory smells of the tomb, and the symbol of its hope is an eyeless, tongueless skull, grinning in mocking insolence at everything that dignifies and ennobles life. It

brings no benefaction, it pronounces no benediction, but casts its baneful shadow on all that is fair and sacred. From its cold lips there comes no grand and rounded full "Yea" to match its piercing, blighting and destroying "Nay." It is simply a huge negation, seeking with one hand to stop the mouth of religion, and with the other to write on human aspirations and beliefs a bitter and derisive "No." It has no gospel of salvation even for this world, but only an evangel of destruction.

Let us then turn from it, and proclaim Him in whom is life, and who came "that we might have life, and have it more abundantly." Let us, in realizing the insufficiency of all other answers, repeat to those who ask, "What must we do to be saved?" "Believe on the Lord Jesus Christ, and thou shalt be saved," saved from sin, saved from despair, saved from uselessness and misery, and saved forever more in the kingdom of His glory.

REPLY OF PROF. CURTIS.

A Little Story—Ingersoll "Innocent of Greek," and the Consequences.

The story is told of a certain scholar who made a great flourish of a so-called rare discovery, but was brought to confusion by a critic, who said, after exposing him, that he was reminded of a caution often uttered by his grandmother: "Children should not play with sharp-edged tools or they will cut their fingers." Now, when Col. Ingersoll, who appears to be innocent of Greek, dabbles in New Testament criticism he is constantly cutting his fingers, although he does not seem to be aware of it.

One may well be ashamed to attempt any reply to such a lecture as the one entitled: "What Shall We Do to Be Saved?"—a lecture which is full of disgraceful blunders; and yet, if Mr. Ingersoll should become the apostle of Communism, our best statesmen would probably think it wise to combat principles which, uttered with adroitness, would be very popular, although evidently fallacious to every student of political economy. The editor of the *Tribune*, therefore, has done well to summon the clergy to answer Col. Ingersoll's statements concerning Matthew.

The assertion that the New "Testament was not written for hundreds of years after the Apostles were dust" is so wild as to need no refutation, and would be laughed to

scorn by the most radical critics in Germany. Intelligent skeptics would never think of making such a claim.

The statement that "in the original manuscripts * * the epistles are addressed to nobody," might seem a little more plausible to one unacquainted with the facts. But all of Paul's epistles are addressed to some specific church or person. A man who cares for the truth would be likely to hide his head for shame after making such an entirely false affirmation.

Ingersoll's Interpolations, "Wont Do."

Col. Ingersoll's assertions about interpolations in the original text of the New Testament are unreliable with one exception. It is true that many scholars are inclined to reject Mark, xvi., 9-20, as not from the same author as that which precedes. Still, critics who are not considered orthodox, such as Schleiermacher, De Wette, Schwarz, Strauss, and Hilgenfeld, defend its authenticity. Even those who affirm that these verses were not written by Mark, claim for them a very early origin, since they are found in the Syriac version, and are quoted by Irenæus (d. 202). It is of course very convenient for the opponents of future punishment to assume that all the passages regarding retribution in another world are interpolations, but the doctrine rests upon a large number of passages which are found in all the oldest manuscripts. I need not say that Col. Ingersoll makes an assertion without the slightest foundation in fact when he claims that Christ's answer to the young man who asked, What lack I yet? "Go sell that thou hast and give to the poor," is an "interpolation effected through the Church's greed of gain." These are a few specimens of the false statements in which the lecture abounds. Is Mr. Ingersoll as ignorant as he seems, or is he dishonest and reckless?

Awaiting further developments, I prefer to call him

ignorant. He is like the blind leading the blind of whom Christ speaks. Turning now to Mr. Ingersoll's resume of Matthew's teaching, we find that the orator's half truths are as misleading as falsehoods. He tells his audience that he has read them every word in Matthew on the subject of salvation, and "there is not one word about believing anything. * * * If it was necessary to believe anything to go to Heaven, Matthew should have told us." This is a very superficial statement. We have no evidence that Christ clearly preached salvation through Himself until after His resurrection, and then He seems to have spoken to His disciples. Such preaching would have been entirely premature, as neither they nor the people would have been prepared to understand it, for even the twelve Apostles were looking for a temporal deliverance of the Jewish nation through Him.

There can, however, be no difficulty in finding the doctrine of salvation through faith in Christ in Matthew. He clearly teaches that there are two grand classes of men. In the Sermon on the Mount Christ says: "No man can serve two masters; for either he will hate the one and love the other, or else he will hold to the one and despise the other. Ye cannot serve God and Mammon." Again Christ strikes a heavy blow at indifferentism when he affirms: "He that is not with Me is against Me; and he that gathereth not with Me scattereth."

He repeatedly asserts that there will be a separation between the righteous and the wicked. This he sets forth most impressively in several parables which He Himself explains. In the parable of the tares He says that "the good seed are the children of the Kingdom, but the tares are the children of the wicked one. * * * As therefore the tares are gathered and burned in the fire, so shall it be in the end of this world. The Son of Man shall send forth His angels,

and they shall gather out of His Kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire." We have the same separation between two classes of men in the parables of the net, the foolish virgins, etc., and in that solemn description of the time when all nations shall be gathered before the Son of Man, "and He shall separate them one from another as the shepherd divideth his sheep from the goats."

But Col. Ingersoll affirms that this very passage along with many others shows, according to Matthew, that men will be saved by good works without faith. It is evident, however, when we examine Christ's ideal of a righteousness which saves, that is utterly unattainable. He entirely rules out the righteousness of the largest and most respectable body of the Jewish nation, and says: "Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the Kingdom of Heaven." Now, whether this refers to a degree or kind of righteousness, such a test excludes a large proportion of the human race from Heaven who would fall far below these Jewish moralists.

Love and Obedience.

It is clear from Christ's Sermon on the Mount that no merely untoward obedience to the law is sufficient. He says: "Whosoever shall look on a woman to lust after her hath committed adultery already with her in his heart." He condemns the Pharisees because they "outwardly appear to be righteous," while they are "full of iniquity." His conception of obedience to the law is not of an outward conformity to the ten commandments, for when a certain lawyer asked which is the greatest commandment in the law he replied: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment; and the second is

like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." But what man has ever kept these commandments? And if not, how then can we be saved?

Indeed this is a question that the disciples put to Christ, according to Matthew, in view of the impossibility of fulfilling His requirements: "Who then can be saved?" Christ answers: "With men this is impossible; but with God all things are possible," *i. e.*, according to Meyer, Christ refers the disciples from human helplessness in obtaining salvation to the Almighty power of converting and saving grace. That human righteousness is not sufficient, for salvation is clearly set forth in the parable of the man who had not on a wedding garment.

Matthew plainly teaches the necessity of conversion. He represents Christ as saying in so many words: "Except ye be converted, and become as little children, ye shall not enter into the Kingdom of Heaven," and as exhorting His hearers: "Enter ye at the straight gate; for wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat."

It naturally follows that Matthew should teach that Jesus is the Savior of sinners. Hence we read in the communication which the angel made to Joseph, that he was to "call His name Jesus, for He shall save His people from their sins." This is remarkable in view of the fact that the Jews were looking for a temporal deliverer in the Messiah, and that the Gospel according to Matthew seems to have been more especially designed for the Jews. Moreover, we find Christ forgiving sins. It is related that one sick of the palsy was brought to Christ, and that He, seeing their faith, said to the sick of the palsy: "Son, be of good cheer; thy sins are forgiven thee." The scribes of course thought Him guilty of blasphemy. Jesus then, reading their thoughts,

that they might know that the Son of Man had power on earth to forgive sins, commanded the sick of the palsy: "Arise, take up thy bed, and go unto thy house."

In the institution of the Last Supper the ground of forgiveness is clearly stated as being in the blood of Christ. He Himself said as He took the cup, gave it to His disciples, and commanded them to drink of it: "This is My blood of the New Testament, which is shed for many for the remission of sins." Cremer remarks that this is "the forgiveness of sins on the part of God, with reference to the future judgment." The New Testament, or New Covenant, is here mentioned. We know what the Old Covenant was. It is described in the sixth chapter of Exodus. Peace-offerings were offered. Moses took the book of the Covenant and read it before the people. They promised to keep it. Moses sprinkled the blood of the peace-offerings upon them. The author of the Hebrews alludes to those two Covenants when he says: "For if the blood of bulls and goats, and the ashes of an heifer sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who, through the eternal spirit, offered Himself without spot, purge your conscience from dead works to serve the living God."

Faith in Christ the Great Basis of Salvation.

It is an interesting fact that Matthew, in his account of most of the cures wrought by Christ, represents Him as making faith the condition of His mighty works and of His healing power. We read that in His own country He did not many mighty works because of their unbelief. To the Canaanitish woman He says: "O woman, great is thy faith; be it unto thee even as thou wilt." To the woman with the issue of blood He said, "Daughter, be of good comfort; thy faith hath made thee whole." [Literally,

hath saved thee.] To the blind men He said, “‘Believe ye that I am able to do this?’ They said unto Him, ‘Yea, Lord.’ Then touched He their eyes, saying, ‘According to your faith be it unto you.’” Are we to suppose that Christ would make faith a condition of the salvation of the body and not make it a condition of the salvation of the soul, especially when we find Him regarding the forgiveness of sins as of the first importance with the sick of the palsy and granting him healing because of the faith of those who brought him to Jesus? Any other conclusion is unreasonable. Indeed, we find Christ pronouncing a fearful doom on Charazin, Bethsaida, and Capernaum because they repented not on seeing His mighty works; that is, they did not believe in Him, and so did not repent. But we have a more explicit declaration by Matthew when he says of Jesus: “In His name shall the Gentiles trust” [literally hope]. But they could not do this without faith.

If Matthew has in mind the name which he uses hundreds of times, and far more than any other, then the name in which the Gentiles are to hope is Jesus, by which He was called because he should save His people from their sins. But the most explicit passage is where Matthew quotes Christ as saying: “Whoever, therefore, shall confess Me before men, him will I also confess before My Father which is in Heaven. But whosoever shall deny Me before men, him will I also deny before My Father in Heaven.” Cremer in his *Biblico-Theological Lexicon* says: “The confessing of Christ is the outward expression of personal faith in Him. This is contrasted with [the word translated deny] *arneisthai*,—to withhold, refuse, or withdraw such a confession.

In closing this article I do not deny that Matthew lays special emphasis upon good works. They are not inconsistent with salvation by faith. No faith can be genuine which does not manifest itself by them. But Matthew nowhere

claims that men are saved by works alone. The works mentioned in the twenty-fifth chapter of Matthew are simply the fruits of a saving faith. To be sure, we do not find any approach to a discussion of the doctrine. That is reserved for the Epistle to the Romans, but even in Matthew there are abundant indications that "by the deeds of the law there shall no flesh be justified," and that "Christ is at the end of law for righteousness to every one that believeth."

REPLY OF DR. COURTNEY.

Prefatory Statement.

Two weeks ago the boardings of this city were placarded with bills announcing that one who was well known would give what he considered to be the true answer to this question. What he considered the true answer was delivered in one of the large theatres last Sunday afternoon, and published in the leading newspapers of this city, and sown broadcast over the Northwest. I was told by a great many people that it was desirable to let the whole thing alone, but on talking with several I found that there were not unlikely many people who were taken up with the lecture as it was delivered, and inclined to adopt the sentiments that were expressed. I then thought that the best thing that could be done would be to rent that same theatre and take up the challenge that had been apparently thrown down, and answer the question in an entirely different way, and show, step by step, where the lecturer was wrong in the estimation of his answerer. I found objections in the way of doing that myself, or of getting others to do it, though I tried; and then I determined that I should speak upon the subject, not by way of answer to that lecture, in my own pulpit this morning.

But in the meantime some kind friend, I suppose, put some communication into the public press to the effect that

I was going to answer Col. Ingersoll this morning, which was not my intention. No doubt that announcement has brought a good many people here to-day, and, therefore, I have thought it advisable to preface what I have to say upon this subject, with a reply to some of the statements that were made last Sunday afternoon, and I think that the points that I shall indicate will sufficiently exhaust what was said then, because I think that what I shall say will go to the root of the subject. And yet I do not believe it shall be an answer, *seriatim*, to the statements that were made last Sunday afternoon, because I do not think that that is a necessary thing in this congregation. I believe there are many people in the congregation to which I have the privilege to minister, who would not, from the reputation of the lecturer of last Sunday afternoon, so much as look at a single word that he said; and I do not wish to put into the minds of such people the things that he said on that occasion. And I think that, yet, on the other hand, there are people, very possibly in this congregation, who may suppose that those arguments are satisfactory, and I want to show that they were not arguments at all, and therefore, that they were the reverse of satisfactory.

I thought it necessary to preface what I have to say this morning with these few remarks, in order that you may understand distinctly the position that I take to-day. This is not a position I have chosen. It is a position which the force of circumstances has, in a measure, forced upon me, for I felt that I should be untrue to myself, untrue to you, and untrue to the cause of God which I believe has been by that lecture assailed, if I did not take up the matter now, or passed it over in silence.

Ingersoll's Alledged Interpolations.

Now, one of the things he said last Sunday afternoon was this: "The epistles are addressed to nobody, and they

are signed by the same person, and all the addresses, and all the pretended ear-marks showing to whom they are written, and by whom they were written, are simply interpolations, and whoever has studied the subject knows it."

Now, this is what I say in reply. All the Pauline epistles are addressed to particular churches and individuals, the only doubtful one being that addressed to the Ephesians, and many critics conclude that the disputed words are genuine.

The epistle to the Hebrews has always been recognized as anonymous. The epistle of St. James, the first and second epistles of St. Peter, and the epistle of St. Jude, claim in the opening to be written by those whose names they bear. So much for the epistles not being addressed to anybody. It is a question of fact. It is a question of interpretation.

And now about the conclusions of the epistles. The 16th chapter of the first epistle to the Corinthians and 21st verse reads: "The salutation of me, Paul, with mine own hand."

The 6th chapter of the epistle to the Galatians and the 11th verse, reads: "Yet see how large a letter"—or, literally, as every critic knows, "In what sprawling characters I have written unto you, with mine own hand."

The 4th chapter of the epistle to the Colossians and the 18th verse, reads thus: "The salutation is by the hand of me, Paul."

The 3d chapter of the second epistle to the Thessalonians and the 67th verse, reads thus: "The salutation of Paul, with mine own hand."

So much for the assertion that the epistles are signed by nobody. It is a question of fact, not a question of interpretation.

When you come to look at the structure of the epistles you find this: That it was not the custom of that day—and

you may find that, not in these epistles only, but in other epistles that are extant at the present day, that were written at that time—you will find it was not the custom of that day to begin and end a letter as we do. They put their name in the fore part, and usually conclude with a greeting and a benediction. And that, you find, is the case ordinarily with these epistles.

Clear, Pointed, and Pungent Answers to a Number of Ingersoll's Assertions.

Here is another thing the lecturer says: "It has always seemed to me that a being coming from another world, with a message of infinite importance to mankind, should at least have verified that message by his own signature."

Well that is not criticism. That is personal conjecture. No one of those called orthodox claims that Christ wrote or signed any statement of doctrine; and what seemed to be the object or the right course to pursue is nothing to the point. The question is a question of fact—keep to it—not of conjecture.

Here is another thing that the lecturer says: "This Testament was not written for hundreds of years after the Apostles were dust." My answer is this: This is an unsupported assertion by the lecturer; its value can be estimated when it is remembered—and mind what I say—and mind, what I say is only to be taken as a matter of fact that is verifiable, and if it is not verifiable that it is then to be asserted as a falsehood—its value can be estimated when it is remembered that the acutest and most careful investigation of those who have given a life-time to the study of this subject, and are, therefore, most qualified to speak and decide, that the manuscripts in existence at the present day are the transcripts of the original gospels, written by them whose names they bear—Matthew, Mark, Luke, and John; and that the most masterly attack upon the genuineness of

John's gospel, even in the present day, has been successfully repelled. It is a question of fact, not a question of interpretation.

Here is another statement of the lecturer: "It is among the easiest things in the world to pick out at least one hundred interpolations in the New Testament, and I will pick out some of them before I get through."

My answer is this: That there have been and are some interpolations, no one has ever hesitated to acknowledge; though that almost all of them are of the smallest possible importance, anyone at all acquainted with the subject must at once confess. The principle upon which the lecturer picks out interpolations is, first, to make up his mind as to what he will receive, and what he is content to acknowledge that is true, and then to decide that everything that he does not like, and doesn't think consistent with his previously conceived standard, is an interpolation. You will find that distinctly stated in the lecture. As far as I can remember the words, and I am sure I remember the sense, goes this way: That where he quotes certain of the beatitudes from the Sermon on the Mount he says: "Good; I accept that because I like it."

But that is not criticism. You would not criticise any doctrine in that way. The lecturer himself would not himself sift evidence in a court in that way, and I admit he is capable of doing it. If he were a judge upon the bench, and anyone should dare to try to sift evidence in that way, he would direct the jury to consider that the counsel was trying to abuse his prerogative. I appeal to the lawyers in this assemblage; I appeal to the common sense of humanity, in biblical or any other kind of criticism.

The lecturer brings forward an account of the rich young man who had kept all the commandments, and he repeated

Christ's words to him. He said: "Reciting the commandments of the second table—

"Honor thy father and thy mother.

"Thou shalt not commit adultery.

"Thou shalt not kill.

"Thou shalt not covet.

"Thou shalt not bear false witness."

And then the young man said—and said the lecturer last Sunday afternoon: "I don't believe him; 'all these I have kept from my youth up,' 'What lack I yet?'" That is an interpolation.

But the thing that he objected to is this, that Christ should have been reported to say in reply to the question "What lack I yet?" "If thou wouldst be perfect, go and sell all that thou hast and give to the poor, and thou shalt have treasure in heaven; and go and take up the cross and follow Me." And he says it is absurd to suppose anything of the kind; and yet is it not a fact that the principle that is conveyed in that advice of our blessed Lord is identically the same that it is absolutely necessary for anybody to follow in any pursuit whatever, if he would attain his object, that pursuit being inconsistent with the love of riches? Isn't that so? And if the young man went away sorrowful, as the gospel says, because he had great possessions, does it not show exactly that our Lord looked right to the root of the question, and applied to him just the test which should show him how utterly wrong he was in the conclusion to which he had come with regard to the observance of the commandments of the second table, and which wrongness of conclusion even the lecturer last Sunday afternoon is willing to admit, and asserts on behalf of that young man.

And then there is another thing closely connected with that, because it follows close after it in the gospels, and

which the lecturer points out as showing the untrustworthiness of the gospels. It is the advice the blessed Lord gives to "forsake father, and mother, and house, and lands and all the rest for the sake of Me and of My gospel."

Now, then, there are crises, as every student of history knows, that occur in the world's history, and there are crises which occur, as every student of history knows, in a nation's history. It is not so long ago that there was the crisis in this nation's history. Twenty years ago from this very time the nation was just on the very brink of its crisis, and twenty years ago next year it was in the vortex of that crisis.

Now, then, what would the lecturer, what would anyone have said, in that day, if a man had loved father, or mother, or brother, or friend, or house, or lands, or money, more than his country's honor, and more than his country's welfare? I was told, only yesterday, that he himself eulogized, at the conclusion of the war, those who had forsaken father and mother, and house and lands, and home, and gone to maintain their country against those whom they regarded as rebels; and that time, when the Lord was here, was the crisis in the world's history, and it was necessary that those who were heralds of the cross should put the cause of God first, above everything, every consideration of father, or mother, or house, or lands, or neighbor, or friend, or anything whatsoever, besides what would carry that cause to the consummation to which it is destined, in the time which is to come. It has not reached it yet. We want something of the enthusiasm, we want something of the utter regardlessness of everything else which animated the first preachers of the cross.

After quoting from the Sermon on the Mount and the 12th chapter of St. Matthew, also the 18th chapter, 3d and 4th verses, and about the rich young man to which I have

just referred, he says: "This is all there is in Matthew on the subject of salvation; not one word about belief, etc. It is the gospel of deeds, the gospel of charity, the gospel of self-denial." Of course it is; that is exactly what Christianity is; but what is the basis of the deed, the charity, and the self-denial? I assert that it is faith, belief in Jesus of Nazareth, the historical personage; that Jesus of Nazareth is the Son of God, the revealer of the Father, the rightful king of mankind, and the Savior of man. And if any of you are disturbed on the subject of what is called biblical criticism, and are floundering about in a sea of doubt, let me here remind you of what is not an original remark by me, but was enunciated by Prebendary Roe, in 1837, that "the essence of the Christian religion is the historic life of Jesus of Nazareth." Don't forget it. Keep it in your minds as a sentence until you have thought it over and digested it. "The essence of the Christian religion is the historic life of Jesus of Nazareth;" and the significance of those facts—the facts of His historic life—is such as to lead men to believe that He is their head and He is their Savior. That is the essence of the Christian religion.

And now let me detain you while I read to you something from the eloquent Father Lacordaire in his "Conférence sur Jesus Christ."

How Shall We Account for the Kingdom of Christ?

"The principal question, because it contains all, the past, the present, and the future, is this: The world having lived in idolatry in the times before Augustus, how has it become Christian since his time? These are the two sides that divide all history—the side of antiquity, and the side of later ages; the one idolator, plunged into the most licentious materialism; the other Christian, purified at the sources of a complete spirituality. In the ancient world

the flesh publicly prevailed over the spirit; in the present, the spirit publicly prevails over the flesh. What has caused this? Who has produced a change so great and so general in extent between the two periods of mankind? Who has so greatly modified the human form and the course of history? Your fathers adored idols; you, their posterity, descended from them by a corrupted blood; you adore Jesus Christ. Your fathers were materialists even in their worship; you are spiritualists even in your passions. Your fathers deny all that you believe; you deny all that they believe. Again I ask, what is the reason of this? There are no events without causes in history, any more than there is movement without motive power in mathematics. What is this historical cause which converted the idolatrous world into the Christian world, which gave Charlemagne as a successor to Nero? You are compelled to know or at least to seek it.

“We Catholics say that this prodigious change corresponds to the appearance upon earth of a man who called himself the Son of God, sent to take away the sins of the world—who preached humility, purity, penance, gentleness, peace; who lived piously among the poor and lowly; who died on a cross, with arms extended over us to bless us; who left His teachings and His example in the gospel; and who, having touched the souls of many, subdued their pride, and corrected their senses, has left in them a tranquil joy so marvelous that its perfume has spread to the end of the world, and has won even sensuality.

“We say this. Yes, a man, a single man, has founded the empire of Christians upon the ruins of this idolatrous empire; and we do not marvel thereat, because we have remarked in history that all good as well as evil invariably springs from a single principle, from a man the depository of the hidden force of the demon, or the invisible force of God.

Christ the Summit of History.

“We say this, and we base our declaration upon uninterrupted monuments which begin with Moses and reach to us; we appeal also to a publicity of thirty-two consecutive centuries; we join together the Jewish people, Jesus Christ, the Catholic Church, or, rather, we do not join these, they appear before us closely linked together in a course of things sustained the one by the other; we appeal, in fine, to the whole web of history, and in the name of that immense monument which is absolutely necessary to admit and to explain, we say to you, Jesus Christ is the supreme expression of history; He is its key and its revelation.” * * *

“And if a gleam of good faith remains in the depths of your soul, will you not be compelled to say with us: Yes, it is Christ on Calvary, in that blood which was shed that the renovation of the human soul began? Therefore, gentlemen, before our epoch none dared to deny the historical reality of Jesus Christ, not one. Before you, long before you, Jesus Christ had enemies; for before you pride existed, and pride is the chief enemy of Jesus Christ.

Before you Jesus Christ had enemies, for before you sensuality existed, and sensuality is the second enemy of Jesus Christ. Before you Jesus Christ had enemies, but before you egotism existed, and egotism is the third enemy of Jesus Christ. And yet when He appeared for the first time, when He came with His cross to sap your pride, to insult your senses, to drag down your egotism to the very dust, what was said of Him? Pride, sensuality, egotism have now, as then, able men in their service—Celsus, Pophry, all the Alexandrian school, and the lovers of this life, and the throng of courtiers, ever ready to find in truth a secret enemy in power—what said they of Christ?

They pursued Him by putting His followers to death; by deriding His life; by disputing His dogmas; by oppres-

sion called to the help of a cause which betrayed liberty; but their books, subsisting in a thousand remains by the aid of printing—which I just now called the salvation of history—their books confirm Him; not one of them has denied the reality of the life of Jesus Christ. You alone, coming eighteen centuries after, and thinking that time, which confirms history in its destroyer—you have dared to battle against the very light of the sun, hoping that every negation is at least a shadow, and that human folly, seeking a refuge against the severity of Jesus Christ, would accept of any arms as a defense, or of any shield as a protection. You have deceived yourselves. History subsists in spite of negation, as the heart of man subsists in spite of the debauching of the senses; and Jesus Christ remains under the shelter of unexampled publicity, and of a necessity to which there is no counterpoise, upon the summit of history.

“Nevertheless, as a last hope you say to me: If it were a question of human events only, such as those of which the ordinary annals of nations are composed, it is manifest that the life of Jesus Christ contained in the gospels would be beyond all discussion. But in that life it is a question of events which bear no comparison with those we habitually witness. It is a question of God, who made Himself man, who died and rose again. How is it possible for us to admit such strange things upon a mass of human evidence? For, in fine, public writings, public events, the public and general web of history, all this assemblage of proofs is purely human; and it is upon this mortal foundation that you base a history where all is superhuman. The base must evidently sink under such a weight.

“Gentlemen, I do not undervalue the force of that objection. Yes; I understand that when it is a question of the history of God it needs another pen than that which traces

the history of the greatest man in the world. This is true. But I also believe that God has solved this objection by creating for His only Son, Jesus Christ, a history which is not human; that is to say, which, in its proportions, is so much above the nothingness of man that the ordinary power of history would evidently not have sufficed for it. Where will you find such connection as that of the Jewish people, Jesus Christ and the Catholic Church? Where is there anything to be compared to it? And, moreover, without returning to what has already been said, where, among all the histories known to you, do you find any which for three centuries had witnesses who gave it the testimony of their blood? Where are the witnesses who have given their lives in favor of the authenticity of the greatest men or the greatest events? Who died to certify the history of Alexander? Who died to certify the history of Cæsar? Who? Not one. No one in the world has ever shed his blood to add another degree of evidence to the historical certainty of anything whatever. Men leave history to take its course. But to form it with their blood, to cement historical testimony with human blood for three centuries, is what has never been witnessed, save on the part of Christians for Jesus Christ. We were interrogated during three centuries, and asked to declare who we were; we answered: Christians. Then they said to us: Blaspheme the name of Christ, and we replied: We are Christians. They put us to death for this in frightful tortures; and in the hands of our executioners our last sigh exhaled, as a balm for the dying and a testimony for the living to all eternity, the name of Jesus Christ. We did not die for opinions, but for realities—the very name of martyr proves it; and Pascal has well said: “I believe in witnesses who give the testimony of their blood.” And, although there may be presumption in attempting to speak better than

Pascal, I shall, however, say something better: I believe in the human race dying for its faith."

There, what do you think of it? Is it not as satisfactory as it is eloquent? Is it not as true as it is persuasive? Let that testimony stand and feel' that you are standing upon the rock that, as he says, has been watered by the blood of Christian people, and then remembering that the essence of the Christian religion is the historic life of Jesus Christ, and that that historic life produced, by the significance of its facts, faith in the minds of the people who had to do with Jesus Christ, whether then, and so on down to the present day, it is better than the book of St. Matthew to say what the lecturer says—that this is all there is in Matthew on the subject of salvation—not one word about believing anything.

The Facts of Faith—A Few Words about "Believing."

Early in St. Matthew's gospel you have the visit of the magi. They came saying, "Where is He that was born King of the Jews?"

What was the reason of their coming? They believed Him to be the King. They would not have come else. Is it not true? It is only a question of fact. It is not a question of opinion. Peter, James, John, and Andrew are successively called by Him with the words, "Follow me." Why do they do it? Why do they leave their nets? Why do they leave their boats? Why do they leave their father and hired servants and follow Him? Why? A fact. Was it because they did not believe He was the master? Why? No. That would have left them where they were before. It was because they did believe that He was the master that they followed Him.

The Sermon on the Mount, to which the lecture refers, and from which he quotes, "By whom is it received?" By those who believe that the speaker of that sermon was the

true teacher. If He were the true teacher, are we to treat Him as no scholars treated a teacher before; that is, to pick and choose, and say, "I take this because I like it, and I refuse to take that because I do not like it and do not understand it?"

That is not the way people treat teachers. It is not the way in which you encourage your children to treat a teacher in the schools. It is not the way in which you treat any teacher when you read his book or when you listen to his lectures. At the end of that sermon, in the twenty-fourth verse of the seventh chapter, he says: "Whosoever heareth these sayings of mine"—a distinct evidence of the truth of that thing—"and doeth them, I will tell you to whom he is like."

Doeth what? What he likes? No. Doeth those sayings of mine; doeth them all. And it is the true principle that is enunciated in another part of the Scripture, where it is said: "Faith cometh by hearing."

Here comes a leper. "Lord, if thou wilt thou canst make me clean."

What lies back of that declaration except faith in the Lord Jesus Christ and His power to cure even leprosy which was such a dire disease that when Naaman, afflicted with that disease, came to the King of Israel with a message from the King of Syria, the King of Israel said: "Am I a God to kill and make alive, that this man dost send unto me to cure a man of his leprosy?" And yet here was this leper. What was the principle that he had in his heart except faith in this name, this historic man, Jesus of Nazareth, that He could heal?

Here is a centurion, and he says: "Lord, my servant lieth at home sick of the palsy grievously tormented." In the tenth verse of the eleventh chapter of Matthew what does the Lord say? The Lord says: "I tell you I have

not found so great faith, no not in Israel." And yet there is not a word about believing in anything or anybody!

More Faith.

Is faith not belief; and in whom did the centurion believe if he did not believe in Jesus Christ? He comes to reprove His disciples, those who had been trusting Him, and what does he say to them: "Oh, ye of little faith!" If they had great faith then they had great commendation. Then came a number of friends and they bring a man sick of the palsy and the first word the Lord says to him is: "Son, be of good cheer, thy sins be forgiven thee."

And they begin to quarrel and say: "Who is this that forgiveth sins?" and thereupon He says: "Which is the easier to say, 'Thy sins are forgiven thee,' or to say, 'Rise, take up thy bed and walk;' but that ye may know that the Son of Man hath power on earth." He sayeth to the man sick of the palsy, "Arise and take up thy bed and go to thine house," etc. And they say, "We never saw it done in that fashion."

What then? Didn't that lead to their having faith in the assertions that He had made that He had power on earth to forgive sins, and the forgiveness of sins is the first step toward salvation? And yet there is not a word about faith or believing in anybody, or believing in anything in Matthew except what the lecturer gave last Sunday. He called Matthew from being a receiver of customs to be an evangelist by the words: "Follow me," and when He went and sat down among His friends they quarreled, and they said to Him: "Why sitteth thy master with publicans and sinners?" and He said: "I have come, not to call the righteous but to call sinners to repentance." Can they repent if they do not believe in Him who brings the message? That is the ground of Matthew's repentance and he followed the Lord Jesus Christ.

Here is a ruler who comes and says: "My little daughter is even now dead. Come and lay Thy hand upon her and she shall live." What is the meaning of it? Had he not faith? And if he had an implicit faith, in whom, I pray you, had he faith and what was the character of that faith? Why did he trust Him? Why, because he had faith in His power to call back even from the dead. He gives a commission to His apostles to go and preach. He sends them out, these twelve, two and two. What is the ground of that commission except that they had faith in Him who gave it—believed—and that he had authority to give that commission. Read it over and see if there is not faith running right through it from beginning to end.

And here comes John the Baptist with a message. He says: "Art thou He that is to come or look we for another?" And the Lord answered him back: "Yes;" and He says: "Go, and tell each one of the things that ye have seen, and say, 'Blessed is he who hath not stumbled in me.'"

Well, if a man is not stumbled in the Lord Jesus Christ as that poor lecturer was last Sunday afternoon—if a man is not stumbled in the Lord Jesus Christ what is the necessary consequence? Why, that he believes in Him, is it not? It is only a question of fact; not a question of interpretation.

Here again he upbraids the city in which most of His mighty works are done. Why? Because they repented not. But what was the ground of their not repenting? Why, because they did not believe it. Isn't that so? He gives that invitation of the eleventh chapter, "Come unto me all ye that are weary and heavy-laden and I will give you rest." Who is going to accept it? Those that believe in Him who gave it, and nobody else. Isn't it so? I ask it, does He not claim belief in Himself as the possessor and enunciator of principles of abstract truth, applying them to individual cases? For instance, in His treatment

of the Sabbath day. For instance, again, in the question of whether He cast out devils by Beelzebub or by the finger of God. Doesn't He put the matter right clearly before them, so that they must believe it or refuse to believe it in spite of themselves, when He says: "The good tree brings forth good fruit and the evil tree brings forth evil fruit?" And you can't have one kind of fruit on the other kind of tree. That is an impossibility.

What is the meaning of all the parables in the 13th chapter of St. Matthew if they are not a declaration of the principles of the Kingdom of Heaven, for the reception of which principles as being true it is absolutely essential you shall have faith and believe in Him who thus enunciates that faith. Is it not so? Only a question of fact, not a question of interpretation. "He did not many mighty works there." Why? Because of their unbelief. I am only in St. Matthew, and yet there is not a word about belief! There is not a word about faith or belief in anything or anybody, except the things that the lecturer quoted, and he never referred to one of these things.

The young woman of Cana comes to Him, and what does He say? "O, woman, great is thy faith. Be it unto thee even as thou wilt." It is a fact. Here is about the center of the gospel, and here comes something of a crisis. We would be content to stake it all upon this one thing: "The Lord said to His disciples, His Apostles, when they came into the town of Cæsarea, 'Who do men say that I, the Son of Man, am?' and they answering said, "Some say that Thou art Elias, some Jeremias, and some, one of the prophets," and He said unto them: "But who say ye that I am?" and Peter, answering said, "Thou art Christ, the Son of the living God." Now just take it, and look at it, and think of it, and meditate upon it, and come to a conclusion, and tell me honestly, does that imply or does it not, whole-

souled, unreserved, and absolute allegiance of Peter, in his whole being, body, soul, and spirit, as a human creature, to the Lord Jesus Christ, to Jesus of Nazareth as the Messiah and Son of the living God. Answer it is a fact. And yet there is not a word about believing anything or anybody in Matthew. He goes up to what is called the Mount of Transfiguration, and there comes a voice, and the voice says: "This is My beloved Son in whom I am well pleased. Hear ye Him." And not believe? And not trust what He says? That voice is to come and to command the ascent of those who hear to propositions which they are perfectly familiar with; to declarations that they learned when they were in a rabbi's school. God Almighty is to speak from heaven, and to give his authority to the words that His dearly beloved Son, manifest in the flesh, shall utter when those words are nothing but what anybody else has uttered. Is that reasonable? I trow not.

The lecturer is very fond of little children. Thank God for that! And he refers to Christ's action toward little children, and the words that He speaks, repeating them. One of the things he says is this, "Whosoever shall offend one of these little ones which believe in Me"—it is in Matthew; it is not in Mark, or Luke, or John. It is Matthew, which has nothing about belief in it. It is a fact The Lord says, in speaking to them, and in encouraging them to pray: "Where two or three are gathered together in My name, there am I in the midst of them." How are you going to apprehend that except by faith? He says again: "The Son of Man came to give His life as a ransom for many; but," says the lecturer, "I don't believe in forgiveness except on the principle that, if you forgive other people, God will forgive you." "If ye have faith, ye should be able to do" so and so, says the Lord. His great condemnation of those who refused Him was: "The publicans

and the harlots go into the Kingdom of God before you, for they repented; but ye, when ye had seen Him, afterward did not repent, that ye did not believe Him."

And yet there is not a word about faith in Matthew. You come down to the evidence of the institution of the supper, and the Lord says: "This is My blood of the New Testament, which was shed for many for the redemption of sins." And I am to wait until the last quarter of the nineteenth century, in one of the greatest but the youngest cities of the world, to be told that I am to accept the unsupported statement of an individual against the assertion in the most solemn moment of the life of Him whom I believe to be God manifest in the flesh.

You come to the last verses of the last chapter of St. Matthew, and what do they say? "All power is given unto Me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you, and, so, I am with you always, even unto the end of the world." I believe it.

The Athanasian Creed.

The lecturer, in his address, refers to the hymn, "Quis-cumque Vult," commonly called "The Creed of St. Athanasius." It is fortunate for him that he did not quote the Apostles' or Nicene Creeds, as they are almost wholly a recitation of facts. You remember that: "I believe in God, the Father Almighty, maker of heaven and earth, and in Jesus Christ His only begotten Son, our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried, descended into hell, and on the third day rose again, and ascended into heaven, and sitteth on the right hand of God the Father, and from thence shall come again to judge

both the quick and the dead." It is all facts. It is simply a recitation of facts; and facts are stubborn things. The difference between the so-called Athanasian creed and those two others is that, while they are simply a compilation of facts, it is a compilation of deductions from those facts, expressing the Christian doctrine in the language of scientific definition.

Now you remember that, and then think of the way in which the lecturer treats it. To understand any science—this is not what he says, but what I am saying,—to understand any science it is necessary to have studied it. The definition respecting it will appear important to those who are learned, unimportant to those who are shallow, and gibberish to the ignorant, and yet this is the way in which the lecturer treats this creed. I will only give you one sample. I dare not give you more. I should consider it blasphemy to go through it from beginning to end. He quotes the early part of it, "We worship one God in trinity, and trinity in unity, dividing the substance," and then he says: "Of course you understand how that's done, and you see what a predicament that would leave the Deity in if you divided the substance."

Now take physical science, and of it the one department of gravitation, and suppose that I, before a popular audience like that gathered last Sunday afternoon, which had received no technical instruction, in order to show that the law of gravitation is an absurdity, should quote the proposition, "Any two masses in the universe attract each other with a force which varies according to the square inverse of the distance," and say: "Of course you understand how that's done." You see how awkward it would be for the law of gravitation if you were to treat it by no other method than that. Would I be dealing fairly with it? Should I not betray one of two things—either my own

animus or my ignorance? It is only a question, not a question of interpretation. Keep it down to that and remember in all that I say I say exactly what the lecturer said last Sunday afternoon. He said that he had no quarrel with Methodists or Presbyterians or Baptists. I suppose he would also have said Episcopalians; but he quarreled with Methodism and the principle of the Baptists, and Presbyterianism, and Episcopalianism, and all those things. I have no quarrel with the lecturer himself whatever, but I do quarrel with his principles, and I believe in my soul that they are false from beginning to end, and, if he will pardon me for saying so, shallow. I think they are tricky. I think the way in which the subject of the Athanasian Creed last Sunday afternoon was treated is worthy of the severest and calmest reprobation. And I will give you the reason why I think so: And this is the man to whom we are all to listen, whom we are to believe, rather than the wise and good of all the ages, and rather than He of whom the Church has ever, all along, been bearing us testimony.

John Stuart Mill at Variance With Ingersoll on the Human Will.

There is one thing that he said last Sunday afternoon that has often been said before, but it is very specious, and I want to point out where it is wrong. This is what he said: "You cannot believe as you wish. You must believe as you must. You hear evidence, for and against, and the integrity of the soul stands at the scales and tells which side rises and which falls." I say this were all well enough if the soul stood in perfect integrity, but many things come in to prevent the soul being impartial. If I were to quote a sentiment against Col. Ingersoll which was expressed by one who was considered orthodox, I suppose he would put it on one side on account of the orthodoxy of the person who said it; and the more orthodox the individual the more resolutely he would refuse to accept it. But I pre-

sume he will not quarrel with the authority that I shall bring forward. Certainly no clearer-headed and no colder man has existed in this century than John Stuart Mill. In his autobiography, page 169, this is what he says—he is speaking of the time when the Benthamite doctrine of necessity broke down. He says: “I say that, though our character is formed by circumstances, our own desires can do much to shape those circumstances, and that what is really inspiring and ennobling in the doctrine of free will is the conviction that we have real power over the formation of our own character; that our will, by influencing some of our circumstances, can modify some of our future habits or capabilities of willing.”

Now see what he says—and remember that he was about the most exact user of language that this century has produced. He says that “Our own desires can do much to shape those circumstances, and, therefore, if our desires happen to yield to the bias toward evil, which we must confess, whatever kind of the ology we have adopted, as existing in our nature, then that warps all our future judgment, and leads us to choose the evil instead of the good. And when when we stand at the scales and see one side rise and another side fall, we get an obliquity of vision which causes us to assert sometimes that evil is good and good is evil; put bitter for sweet and sweet for bitter.” That is the answer I give to the assertion that “you cannot believe as you wish, and you must believe as you must.”

The Gospel of Good Cooking—Does “Bob” Understand It?

In conclusion of the lecture the lecturer said he would preach the “gospel of good fellowship—friends all around, the observance of the laws of health,” into which he interjected the remark that “it is a thousand times better to know how to cook food than it is to understand any theology in the world. I believe the lecturer makes his living by an

intellectual profession. Does he think that it is a thousand times more important that he should know how to cook food than it is to understand any system of law in the world? And if he does not think that, then you must take this remark about theology for what it is worth, according to his standpoint.

He would have no forgiveness for any one, but absolute justice. He would have a gospel of intelligence. He would say: "Be honest, be forgiving, be merciful and stand upon those as rocks." Now I ask you where do you get an example and ground of good fellowship that is equal to that which we have in Jesus Christ? I ask you with regard to the gospel of intelligence where you have such teaching of principles of intelligence as in the teachings of Jesus Christ? Who is the teacher commanding honesty, pardon, and mercy, except Jesus Christ? And then, are we to refuse Him our allegiance who comes and proclaims Himself a ransom for us from the condemnation and power of some one through whom we can be forgiven and so redeemed that we go forth to sin no more, and turn around and contemptuously decline pardon, and discard the redemption which we so urgently need? Go and preach that gospel through the wide world—I mean the gospel he enunciated last Sunday afternoon—and see where you will have any hearts that will rise up and hate the evil that is in themselves, and not only that has brought trouble upon them by the evil that they have done toward other people, but hate the evil that is in themselves, and learn to believe in that God and Father who is the source of all piety, as He is the source of all holiness, and whose life shall testify to the reality of the change that has taken place in transforming them from all that is evil into all that is good, and all that is lovely, and all that is honest, and all that is of good report. Preach it, and see if you

will get any such result as that which we do get, and have got all the ages along from the preaching of the gospel of our Lord and Savior Jesus Christ

My dear brethren and sisters, I have detained you all this long time, merely with taking up some points of that long lecture last Sunday afternoon and endeavoring to show you how utterly untrustworthy the principles are upon which that lecture goes, and how little you have to fear, and I believe it in my soul you have but little to fear from any such attacks made upon the gospel of our Lord and Savior Jesus Christ, or the trustworthiness of the record of this holy book.

I must not so far trespass upon your patience as to keep you longer. I have been speaking for nearly an hour now, but I had hoped to have answered the question, "What must I do to be saved?" this morning. It has taken me longer than I expected. I will answer that question to-night. I will say what I have to say on the question, "What must I do to be saved?" and endeavor to show you that the answer which the Apostle gave to that question, asked by the trembling jailer of Philippi, in the midnight, is a true and a reasonable and a trustworthy answer, and I trust to show that it is so.

REPLY OF BISHOP FALLOWS.

The Bishop Believes the Colonel is Making "True Progress."

We have been treated quite recently to an exegesis of the New Testament by the well-known author of the lecture on "The Gods."

This congregation will acknowledge with me that there is almost an infinity of distance between that atheistic production and the last lecture of Col. Ingersoll. He is certainly moving forward with gigantic strides, and although the last lecture was full of the most objectionable sentences it was such an improvement over all his previous efforts in the recognition of certain Christian truths, and in his efforts to draw a distinction between Christ and His professed followers, that he ought to be taken by the hand and encouraged to go still further in the way of light and true progress.

I am glad Mr. Ingersoll is not lost in the treacherous quicksands of Straussian unbelief. He evidently does not believe that the Church created Christ. He does homage in his way to this central character of all history. He has too much common sense to believe that such men as the Apostles, or any other men, could invent this glorious personage. He knows that such a miracle would infinitely transcend all other miracles put together. I should greatly

enjoy hearing him turn his brilliant powers of banter and sarcasm upon Strauss and all his school, who endeavored to evolve all the stupendous facts of Christianity out of the subjective consciousness of Christians in succeeding centuries. I hope to have that pleasure yet.

Mr. Ingersoll is in error when he says: "This Testament was not written for hundreds of years after the Apostles were dust. * * * They depended upon the inaccuracy of legend, and for centuries these doctrines were blown about by the inconstant winds."

The Facts in the Case.

Now what are the facts in the case? When the Church entered the second century, the year 101, or very near that period, she had the New Testament in her hands.

A friend has called my attention to a communication from an agnostic champion of Col. Ingersoll in the *Chicago Tribune*, which was intended to forestall any answers the Chicago clergymen might make. He says: "The orthodox ministers will say, no doubt, that there is an unbroken line of evidence running back to the Apostolic age as to the authenticity of the Gospels. This is not true." He then states that the Rev. Brooke Foss Wescott, D. D., in his "History of the Canon of the New Testament," page 11, says "that it is an error to suppose that there is such an unbroken chain of evidence; that a few letters of consolation and warning, two or three apologies addressed to heathen, a controversy with a Jew, a vision, and a scanty gleaming of fragments of lost works, comprise all Christian literature to the middle of the second century" (that is, to 150 A. D.).

This is simply another specimen of the special pleading so marked in the treatment of these important questions.

Dr. Wescott in this quotation refers to the whole canon of the New Testament, and not to the four gospels. "The evidence of the earliest Christian writers is not only un-

critical and casual, but also fragmentary," he says, in relation to the entire canon. The point he makes is, that it needed a more critical and literary period to gather together the records which had been made in the earliest times—the Apostolical times—and determine their canonicity. The whole aim of his book is to show just the opposite of what this agnostic defamer by a garbled extract makes him assert—viz.: that there is an unbroken line of evidence from the present time to the Apostolic age as to the authenticity of the gospels, and also of the other canonically received portions of the New Testament.

This uncritical, casual, and fragmentary evidence of these early writers, along with the critical, close, and full treatment of the subject in succeeding years, from a historic highway on which we may triumphantly march over all the centuries, first to the upper chamber where the Pentecostal spirit inaugurated the visible Church for the nations, to the Cross of Calvary, and to the Mount of Beatitudes. Our Divine Lord wrote no recorded word, but He wrote Himself upon the imperishable tablets of His disciples' hearts. They were His loving epistles. It was their sole supreme business to make known to the world what He had said, done, and suffered. Eye-witnesses and heart-witnesses, they went about preaching the facts and teaching the truths of Christianity. Their mode of communication was at first, perhaps, purely oral. Undoubtedly their words in some instances were taken down in writing by the hearers, as well as treasured up in their remembrance. These records, brief and fragmentary, multiplied. Churches began to multiply. In the year 64 A. D., Tacitus says the Christians at Rome were a vast multitude. Pliny, in 112 A. D., in a letter to Trajan, refers to their great number in the remote province of Bithynia. Irenæus and Tertullian, 150-180 A. D., state that the Christian brethren were thickly

scattered over the known world. Out of this original oral Gospel, and these written records of the Apostles' teaching, the first three Gospels were constructed. The unbroken tradition of the Church is that they were written by the persons whose names they bear.

There is not the slightest ground for the presumption of a doubt in the case of Matthew. The uniform testimony is that he wrote his gospel in the Hebrew or the Syriac-Chaldaic language. No testimony could be more complete. The gospel we have is in Greek. We do not know who translated it; whether it was Matthew himself or some other person. There was an urgent need of such translation, for Greek was the language of the world's literature and the medium of communication between different nations. (Mr. Ingersoll made a woful lapse when he attempted a witticism upon the alleged ignorance of Greek by the Evangelists.) The unbroken line of evidence is that the gospel of Matthew that we have is either the gospel written in Greek by that Evangelist or a translation by some other person made while the Evangelist was living.

Not the slightest shade of suspicion, so far as we know, was thrown upon the genuineness of this gospel as we have it.

So far as known, there are not fifteen manuscripts of Plato extant. There are not as many of Herodotus. Not one of them is older than the ninth century.

Nearly a thousand manuscripts of the New Testament have been consulted by critics, and at least fifty of them are more than a thousand years old, and some are over 1,500 years old.

The most competent scholars fix the date of the Syriac version within the first half of the second century, that is within 150 A. D.

The Codex Vaticanus was written about the year 300 A. D., and the Codex Alexandrinus about 325 A. D. The Codex Sinaiticus about 300 A. D., or a little earlier.

Of a portion of the three last manuscripts I give as near as possible, in the illustrations before you, a fac-simile on an enlarged scale.

Irenæus in his youth had been a companion of Polycarp, the disciple of St. John. He makes 400 quotations from the Four Gospels.

Tertullian (A. D. 160) gives about 200 quotations.

Fabian (A. D. 190) gives a "Harmony of the Four Gospels."

How Celsus, the Ingersoll of the Second Century, Did a Great Work for the Church.

Celsus was the Robert Ingersoll of the second century. He was an acute man, a witty and eloquent conversationalist, rather fond of stretching facts and principles when it served his purpose, and not caring always to know the facts. He lived a little more than 130 years after the ascension of the Divine Founder of Christianity. He attacked the Christians of his age with banter, ridicule and sophisms. He hunted up every difficulty in the Christians' pathway, and magnified all seeming discrepancies into irreconcilable contradictions. His attacks upon the Christian system live only in the famous reply to them made by Origen. This unbeliever, although he caused great annoyance to the believers in Christ living in his day, and seemed to many to be disturbing the foundations of the Christian faith, rendered more real service to Christianity than any father of undisputed orthodoxy in the Church. He admits all the grand facts and doctrines of the gospel, as they were preached by the Apostles, and contained in their acknowledged writings, for the sake of opposing them. He makes in his attacks eighty quotations from the New Tes-

tament, and appeals to it as containing the sacred writings of Christians, universally received by them as credible and Divine.

He is, therefore, the very best witness we can summon to prove that the New Testament "was not written hundreds of years after the Apostles were dust;" but in less than a century and a half had been received by the Christian Church all over the world. He expressly quotes both the synoptical gospels, as they are termed (the first three gospels), and the Gospel of St. John.

It was stated in the Pan-Presbyterian Council at Philadelphia, last Friday, by the Rev. Dr. Humphrey, a gentleman whom I know to be profound and scholarly, "that while the Bible contains the names of about four thousand persons and places, in not a single instance had modern discovery, through explorations in ancient places, shown one of the four thousand names to have been a myth or one of the ruins to have been misplaced." I can imagine I hear Mr. Ingersoll, in his emphatic way, saying, "I like that; good. A Bible that is so true to historic fact demands my attention. It is a proof presumptive that the gospel records are true."

INGERSOLL'S NEW DEPARTURE.

HIS LECTURE ENTITLED "WHAT SHALL WE DO
TO BE SAVED?"

Delivered in McVicker's Theatre, Chicago, Sept. 19, 1880.

[From the Chicago Times, Verbatim Report,]

LADIES AND GENTLEMEN: Fear is the dungeon of the mind, and superstition is a dagger with which hypocrisy assassinates the soul. Courage is liberty. I am in favor of absolute freedom of thought. In the realm of the mind every one is a monarch. Every one is robed, sceptered, and crowned, and every one wears the purple of authority. I belong to the republic of intellectual liberty, and only those are good citizens of that republic who depend upon reason and upon persuasion, and only those are traitors who resort to brute force.

Now, I beg of you all to forget just for a few moments that you are Methodists or Baptists or Catholics or Presbyterians, and let us for an hour or two remember only that we are men and women. And allow me to say "man" and "woman" are the highest titles that can be bestowed upon humanity. "Man" and "woman." And let us if possible banish all fear from the mind. Do not imagine that there is some being in the infinite expanse who is not willing that every man and woman should think for himself and herself. Do not imagine that there is any being who would give to his children the holy torch of reason and then damn them for following where the holy light led. Let us have courage.

Priests have invented a crime called "blasphemy," and behind

that crime hypocrisy has crouched for thousands of years. There is but one blasphemy, and that is injustice. There is but one worship, and that is justice!

You need not fear the anger of a God whom you cannot injure. Rather fear to injure your fellow-men. Do not be afraid of a crime you cannot commit. Rather be afraid of the one that you may commit.

There was a Jewish gentleman went into a restaurant to get his dinner, and the devil of temptation whispered in his ear: "Eat some bacon."

He knew if there was anything in the universe calculated to excite the wrath of the Infinite Being, who made every shining star, it was to see a gentleman eating bacon. He knew it, and he knew the Infinite Being was looking, and that he was the Infinite Eavesdropper of the universe. But his appetite got the better of his conscience, as it often has with us all, and he ate that bacon. He knew it was wrong. When he went into that restaurant the weather was delightful, the sky was as blue as June, and when he came out the sky was covered with angry clouds, the lightning leaping from one to the other, and the earth shaking beneath the voice of the thunder. He went back into that restaurant with a face as white as milk, and he said to one of the keepers:

"My God, did you ever hear such a fuss about a little piece of bacon?"

As long as we harbor such opinions of Infinity; as long as we imagine the heavens to be filled with such tyranny, so long the sons of men will be cringing, intellectual cowards. Let us think, and let us honestly express our thought.

Do not imagine for a moment that I think people who disagree with me are bad people. I admit, and I cheerfully admit, that a very large proportion of mankind and a very large majority, a vast number are reasonably honest. I believe that most Christians believe what they teach; that most ministers are endeavoring to make this world better. I do not pretend to be better than they are. It is an intellectual question. It is a question, first, of intellectual liberty, and after that, a question to be settled at the bar of human reason. I do not pretend to be better than they are. Probably I am a good deal worse than many of them, but that is not the question. The question is: "Bad as I am, have I a right to think?" And I think I have, for two reasons.

First, I can't help it. And secondly, I like it. The whole ques

tion is right at a point. If I have not a right to express my thoughts, who has?

"Oh" they say, "we will allow you, we will not burn you."

"All right; why won't you burn me?"

"Because we think a decent man will allow others to think and to express his thought."

"Then the reason you do not persecute me for my thought is that you believe it would be infamous in you!"

"Yes."

"And yet you worship a God who will, as you declare, punish me forever."

The next question then is: Can I commit a sin against God by thinking? If God did not intend I should think, why did He give me a "thinker." Now, then, we have got what they call the Christian system of religion, and thousands of people wonder how I can be wicked enough to attack that system.

There are many good things about it, and I shall never attack anything that I believe to be good! I shall never fear to attack anything I honestly believe to be wrong! We have, I say, what they call the Christian religion, and, I find, just in proportion that nations have been religious, just in the proportion they have gone back to barbarism. I find that Spain, Portugal, Italy are the three worst nations in Europe; I find that the nation nearest infidel is the most prosperous—France.

And so I say there can be no danger in the exercise of absolute intellectual freedom. I find among ourselves the men who think at least as good as those who do not. We have, I say, a Christian system, and that system is founded upon what they are pleased to call the "New Testament." Who wrote the New Testament? I don't know. Who does know? Nobody!

We have found some fifty-two manuscripts containing portions of the New Testament. Some of those manuscripts leave out five or six books—many of them. Others more; others less. No two of these manuscripts agree. Nobody knows who wrote these manuscripts. They are all written in Greek; the disciples of Christ knew only Hebrew. Nobody ever saw, so far as we know, one of the original Hebrew manuscripts. Nobody ever saw anybody who had seen anybody who had heard of anybody that had seen anybody that had ever seen one of the original Hebrew manuscripts. No doubt the clergy of your city have told you these facts thousands of times, and they will be obliged to me for having

repeated them once more. These manuscripts are written in what are called capital Greek letters. They are called Uncial characters; and the New Testament was not divided into chapters and verses, even, until the year of grace 1551. Recollect it.

In the original the manuscripts and gospels are signed by nobody. The epistles are addressed to nobody; and they are signed by the same person. All the addresses, all the pretended earmarks showing to whom they are written and by whom they are written are simply interpolations, and everybody who has studied the subject knows it.

It is further admitted that even these manuscripts have not been properly translated, and they have a syndicate now making a new translation; and I suppose that I cannot tell whether I really believe the Testament or not until I see that new translation.

You must remember, also, one other thing. Christ never wrote a solitary word of the New Testament—not one word. There is an account that he once stooped and wrote something in the sand, but that has not been preserved. He never told anybody to write a word. He never said: "Matthew, remember this. Mark, don't forget to put that down. Luke, be sure that in your gospel you have this. John, don't forget it." Not one word. And it has always seemed to me that a Being coming from another world, with a message of infinite importance to mankind, should at least have verified that message by his own signature.

Why was nothing written? I will tell you. In my judgment they expected the end of the world in a very few days. That generation was not to pass away until the heavens should be rolled up as a scroll, and until the earth should melt with fervent heat. That was their belief. They believed that the world was to be destroyed, and that there was to be another coming, and that the saints were then to govern the world. And they even went so far among the Apostles, as we frequently do now before election, as to divide out the offices in advance. This Testament was not written for hundreds of years after the Apostles were dust. These facts lived in the open mouth of credulity. They were in the wastebaskets of forgetfulness. They depended upon the inaccuracy of legend, and for centuries these doctrines and stories were blown about by the inconstant winds. And, finally, when reduced to writing, some gentleman would write by the side of the passage his idea of it, and the next copyist would put that in as a part of

the text. And, finally, when it was made, and the Church got in trouble, and wanted a passage to help it out, one was interpolated to order. So that now it is among the easiest things in the world to pick out at least one hundred interpolations in the Testament. And I will pick some of them out before I get through.

And let me say here, once for all, that for the man Christ I have infinite respect. Let me say, once for all, that the place where man has died for man is holy ground; and let me say, once for all, to that great and serene man I gladly pay the homage of my admiration and my tears. He was a reformer in His day. He was an infidel in His time. He was regarded as a blasphemer, and His life was destroyed by hypocrites, who have, in all ages, done what they could to trample freedom out of the human mind. Had I lived at that time I would have been His friend, and should He come again He would not find a better friend than I will be.

That is for the man. For the theological creation I have a different feeling. If He was, in fact, God, He knew that there was no such thing as death. He knew that what we call death was but the eternal opening of the golden gates of everlasting joy; and it took no heroism to face a death that was simply eternal life.

But when a man, when a poor boy sixteen years of age, goes upon the field of battle to keep his flag in heaven, not knowing but that death ends all—not knowing but that, when the shadows creep over him, the darkness will be eternal—there is heroism.

And so for the man who, in the darkness, said: "My God, why hast Thou forsaken Me?"—for that man I have nothing but respect, admiration, and love.

A while ago I made up my mind to find out what was necessary for me to do in order to be saved. If I have got a soul, I want it saved. I do not wish to lose anything that is of value. For thousands of years the world has been asking that question: "What shall we do to be saved?"

Saved from poverty? No. Saved from crime? No. Tyranny? No. But "What shall we do to be saved from the eternal wrath of the God who made us all?"

If God made us, He will not destroy us. Infinite wisdom never made a poor investment. And upon all the works of an infinite God, a dividend must finally be declared. The pulpit has cast a shadow over even the cradle. The doctrine of endless punishment has covered the cheeks of this world with tears. I despise it, and I defy it.

I made up my mind, I say, to see what I had to do in order to save my soul according to the Testament, and thereupon I read it. I read the gospel, Matthew, Mark, Luke, and John. But I found that the Church had been deceiving me. I found that the clergy did not understand their own book. I found that they had been building upon passages that had been interpolated. I found that they had been building upon passages that were entirely untrue. And I will tell you why I think so.

The first of the these gospels was written by St. Matthew, according to the claim. Of course he never wrote a word of it. Never saw it. Never heard of it. But, for the purposes of this lecture, I will admit that he wrote it. I will admit that he was with Christ for three years; that he heard much of His conversation during that time, and that he became impregnated with the doctrines, or dogmas, and the ideas of Jesus Christ.

Now let us see what Matthew says we must do in order to be saved. And I take it that, if this be true, Matthew is as good an authority as any minister in the world.

The first thing I find upon the subject of salvation is in the fifth chapter of Matthew, and is embraced in what is commonly known as the Sermon on the Mount. It is as follows:

"Blessed are the poor in spirit, for theirs is the kingdom of heaven." Good!

"Blessed are the merciful, for they shall obtain mercy." Good! Whether they belonged to any church or not; whether they believed the Bible or not.

"Blessed are the merciful, for they shall obtain mercy." Good!

"Blessed are the pure in heart, for they shall see God. Blessed are the peacemakers, for they shall be called the children of God. Blessed are they which are persecuted for righteousness' sake," (that's me, little) "for theirs is the Kingdom of Heaven."

In the same sermon he says: "Think not that I am come to destroy the law or the prophets. I am not come to destroy, but to fulfill." And then he makes use of this remarkable language, almost as applicable to-day as it was then: "For I say unto you that except your righteousness shall exceed the righteousness of the Scribes and Pharisees ye shall in no wise enter into the Kingdom of Heaven." Good!

In the sixth chapter I find the following, and it comes directly after the prayer known as the Lord's prayer: "For if you forgive men their trespasses your Heavenly Father will also forgive you;

but if ye forgive not men their trespasses neither will your Father forgive your trespasses." I accept the conditions. There is an offer; I accept it. If you will forgive men that trespass against you, God will forgive your trespasses against Him. I accept, and I never will ask any God to treat me any better than I treat my fellow-men. There is a square promise. There is a contract. If you will forgive others God will forgive you. And it does not say you must believe in the Old Testament, nor be baptized, nor join the Church, nor keep Sunday. It simply says, if you forgive others God will forgive you; and it must of necessity be true. No God could afford to damn a forgiving man. [A voice: "Will He forgive Democrats?"] Oh, certainly. Let me say right here that I know lots of Democrats, great, broad, whole-souled, clever men; and I love them. And the only bad thing about them is that they vote the Democratic ticket. And I know lots of Republicans so mean and narrow that the only decent thing about them is that they vote the Republican ticket.

Now let me make myself plain upon that subject, perfectly plain. For instance, I hate Presbyterianism, but I know hundreds of splendid Presbyterians. Understand me. I hate Methodism, and yet I know hundreds of splendid Methodists. I dislike a certain set of principles called Democracy, and yet I know thousands of Democrats that I respect and like. I like a certain set of principles—that is, most of them,—called Republicanism, and yet I know lots of Republicans that are a disgrace to those principles.

I do not war against men. I do not war against persons. I war against certain doctrines that I believe to be wrong. And I give to every other human being every right that I claim for myself. Of course I did not intend, to-day, to tell what we must do in the election for the purpose of being saved.

The next thing that I find is in the seventh chapter and the second verse: "For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again," Good! That suits me!

And in the twelfth chapter of Matthew: "For whosoever shall do the will of my Father that is in heaven, the same is my brother and sister and mother. For the Son of Man shall come in the glory of His Father with His angels, and then He shall reward every man according—" To the church he belongs to? No. To the manner in which he was baptised? No. According to his creed? No. "Then he shall reward every man according to his works." Good! I subscribe to that doctrine.

And in the sixteenth chapter: "And Jesus called a little child to Him and stood him in the midst; and said, 'Verily, I say unto you, except ye become converted and become as little children, ye shall not enter into the Kingdom of Heaven.'" I do not wonder that a reformer in His day that met the Scribes and Pharisees and hypocrites, I not wonder that at last He turned to children and said: "Except ye become as little children," I do not wonder. And yet, see what children the children of God have been. What an interesting dimpled darling John Calvin was. Think of that prattling babe known as Jonathan Edwards! Think of the infants that founded the Inquisition, that invented instruments of torture to tear human flesh. They were the ones who had become as little children.

So I find in the nineteenth chapter: "And behold, one came and said unto Him: 'Good master, what good thing shall I do that I may have eternal life?' and he said unto him, 'why call'st thou Me good? There is none good but one, and that is God, but if thou wilt enter into eternal life, keep the commandments,' and he said unto Him, 'Which?'"

Now, there is a pretty fair issue. Here is a child of God asking God what is necessary for him to do in order to inherit eternal life. And God says to him: Keep the commandments. And the child said to the Almighty: "Which?" Now if there ever had been an opportunity given to the Almighty to furnish a gentleman with an inquiring mind with the necessary information upon that subject, here was the opportunity. "He said unto Him, which?" And Jesus said: "Thou shalt do no murder; thou shalt not commit adultery; thou shalt not steal; thou shalt not bear false witness; honor thy father and mother; and, thou shalt love thy neighbor as thyself." He did not say to him: "You must believe in Me—that I am the only begotten Son of the living God." He did not say: "You must be born again." He did not say: "You must believe the Bible." He did not say: "You must remember the Sabbath day, to keep it holy." He simply said: "Thou shalt do no murder. Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not bear false witness. Honor thy father and thy mother; and, thou shalt love thy neighbor as thyself." And thereupon the young man, who I think was a little "fresh," and probably mistaken, said unto Him: "All these things have I kept from my youth up." I don't believe that.

Now comes in an interpolation. In the old times when the Church got a little scarce for money, they always put in a passage praising poverty. So they had this young man ask: "What lack I yet?" And Jesus said unto him: "If thou wilt be perfect, go and sell that thou hast and give it to the poor, and thou shalt have treasures in heaven." The Church has always been willing to swap of treasures in heaven for cash down.

And when the next verse was written the Church must have been nearly dead-broke. "And again I say unto you, it is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God." Did you ever know a wealthy disciple to unload on account of that verse?

And then comes another verse, which I believe is an interpolation: "And every one that has forsaken houses, or brethren or sisters, or father or mother, or wife or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life." Christ never said it. Never. "Whosoever shall forsake father and mother." Why He said to this man that asked him: "What shall I do to inherit eternal life?" among other things, He said: "Honor thy father and thy mother." And we turn over the page and He says: "If you will desert your father and your mother you shall have everlasting life." It won't do. If you will desert your wife and your little children, or your lands—the idea of putting a house and lot on equality with wife and children. Think of that! I do not accept the terms. I will never desert the one I love for the promise of any God.

It is far more important that we shall love our wives than that we shall love God. And I will tell you why. You cannot help Him. You can help her. You can fill her life with the perfume of perpetual joy. It is far more important that you love your children than that you love Jesus Christ. And why? If He is God you cannot help him, but you can plant a little flower of happiness in every footstep of the child, from the cradle until you die in that child's arms. Let me tell you to-day it is far more important to build a home than to erect a church. The holiest temple beneath the stars is a home that love has built. And the holiest altar in all the wide world is the fireside around which gather father and mother and children.

There was a time when people believed that infamy. There was a time when they did desert fathers and mothers, and wives and children. St. Augustine says to the devotee: "Fly to the

desert, and though your wife put her arms around your neck, tear her hands away; she is a temptation of the devil. Though your father and mother throw their bodies athwart your threshold, step over them; and though your children pursue and with weeping eyes beseech you to return, listen not. It is the temptation of the evil one. Fly to the desert and save your soul." Think of such a soul being worth saving. While I live I propose to stand by the folks.

Here there is another condition of salvation. I find it in the 25th chapter: "Then shall the King say unto them on his right hand, Come, ye blessed of my father, inherit the kingdom prepared for you from the foundation of the world. For I was hungry and ye gave Me meat; I was thirsty and ye gave Me drink; I was a stranger and ye took Me in; naked and ye clothed Me; and I was sick and ye visited Me; and I was in prison, and ye came unto Me." Good! And I tell you to-night that God will not punish with eternal thirst the man who has put the cup of cold water to the lips of his neighbor. God will not allow to live in eternal nakedness of pain the man who has clothed others.

For instance, here is a shipwreck, and here is some brave sailor stands aside and allows a woman whom he never saw before to take his place in the boat, and he stands there, grand and serene as the wide sea, and he goes down. Do you tell me there is any God who will push the life-boat from the shore of eternal life, when that man wishes to step in? Do you tell me that God can be unpitying to the pitiful, that He can be unforgiving to the forgiving? I deny it; and from the aspersions of the pulpit I seek to rescue the reputation of the Deity.

Now, I have read you everything in Matthew on the subject of salvation. That is all there is. Not one word about believing anything. It is the gospel of deed, the gospel of charity, the gospel of self-denial; and if only that gospel had been preached, persecution never would have shed one drop of blood. Not one.

Now, according to the testimony, Matthew was well acquainted with Christ. According to the testimony, he had been with Him, and His companion for years, and if it was necessary to believe anything in order to get to heaven, Matthew should have told us. But he forgot it. Or he didn't believe it. Or he never heard of it. You can take your choice.

The next is Mark. Now let us see what he says. And for the purpose of this lecture it is sufficient for me to say that Mark

agrees, substantially, with Matthew, that God will be merciful to the merciful; that He will be kind to the kind; that He will pity the pitying. And it is precisely, or substantially, the same as Matthew until I come to the 16th verse of the 16th chapter, and then I strike an interpolation, put in by hypocrisy, put in by priests, who longed to grasp with bloody hands the sceptre of universal authority.

Let me read it to you. And it is the most infamous passage in the Bible. Christ never said it. No sensible man ever said it. "And He said unto them"—that is, unto His disciples—"Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved, and he that believeth not shall be damned."

Now, I propose to prove to you that that is an interpolation. Now how will I do it? In the first place, not one word is said about belief in Matthew. In the next place, not one word about belief in Mark, until I come to that verse. And when is that said to have been spoken? According to Mark, it is a part of the last conversation of Jesus Christ—just before, according to the account, He ascended bodily before their eyes. If there ever was any important thing happened in this world, that is one of them. If there was any conversation that people would be apt to recollect, it would be the last conversation with God before He rose through the air and seated Himself upon the throne of the Infinite. We have in this Testament five accounts of the last conversation happening between Jesus Christ and His apostles. Matthew gives it. And yet Matthew does not state that in that conversation He said: "Whoso believeth and is baptized shall be saved, and whoso believeth not shall be damned." And if He did say those words, they were the most important that ever fell from His lips. Matthew did not hear it, or did not believe it, or forgot it.

Then I turn to Luke, and he gives an account of this same last conversation, and not one word does he say upon that subject. Now it is the most important thing, if Christ said it, that He ever said.

Then I turn to John, and he gives an account of the last conversation, but not one solitary word on the subject of belief or unbelief. Not one solitary word on the subject of damnation. Not one.

Then I turn to the first chapter of the Acts, and there I find an account of the last conversation; and in that conversation there is

not one word upon this subject. Now I say that that demonstrates that the passage in Mark is an interpolation.

What other reason have I got? That there is not one particle of sense in it. Why? No man can control his belief. You hear evidence for and against, and the integrity of the soul stands at the scales and tells which side rises and which side falls. You cannot believe as you wish. You must believe as you must. And He might as well have said: "Go into all the world and preach the gospel, and whosoever has red hair shall be saved, and whosoever hath not shall be damned."

I have another reason. I am much obliged to the gentleman who interpolated these passages. I am much obliged to him that he put in some more—two more. Now hear:

"And these signs shall follow them that believe." Good!

"In My name shall they cast out devils. They shall speak with new tongues, and they shall take up serpents, and if they drink any deadly thing it shall not hurt them. They shall lay hands on the sick, and they shall recover."

Bring on your believer! Let him cast out a devil. I do not claim a large one. Just a "little one for a cent." Let him take up serpents. "And if he drink any deadly thing it shall not hurt him." Let me mix up a dose for the theological believer, and if it does not hurt him I'll join a church. "Oh! but," they say, "those things only lasted through that Apostolic age." Let us see. Go into all the world and preach the gospel, and whosoever believes and is baptised shall be saved, and these signs shall follow them that believe."

How long? I think at least until they had gone into all the world. Certainly these signs should follow until all the world had been visited. And yet if that declaration was in the mouth of Christ, he then knew that one-half of the world was unknown and that He would be dead 1,492 years before His disciples would know that there was another world. And yet he said, "Go into all the world and preach the gospel," and He knew then that it would be 1,492 years before anybody went. Well, if it was worth while to have signs follow believers in the old world, surely it was worth while to have signs follow believers in the new world. And the very reason that signs should follow would be to convince the unbeliever, and there are as many unbelievers now as ever, and the signs are as necessary to-day as they ever were. I would like a few myself.

This frightful declaration, "He that believeth and is baptised shall be saved, but he that believeth not shall be damned," has filled the world with agony and crime. Every letter of this passage has been sword and fagot; every word has been dungeon and chain. That passage made the sword of persecution drip with innocent blood for ten centuries. That passage made the horizon of a thousand years lurid with the flames of fagots. That passage contradicts the Sermon on the Mount. That passage travesties the Lord's Prayer. That passage turns the splendid religion of deed and duty into the superstition of creed and cruelty. I deny it. It is infamous! Christ never said it! Now I come to Luke, and it is sufficient to say that Luke substantially agrees with Matthew and with Mark. Substantially agrees, as the evidence is read. I like it.

"Be ye therefore merciful, as your Father is also merciful." Good!

"Judge not and ye shall not be judged. Condemn not and ye shall not be condemned; forgive and ye shall be forgiven." Good!

"Give and it shall be given unto you good measure, pressed down, shaken together, running over." Good! I like it.

"For the same measure that ye mete withal it shall be measured to you again."

He agrees substantially with Mark; he agrees substantially with Matthew; and I come at last to the nineteenth chapter.

"And Zaccheus stood and said unto the Lord, 'Behold, Lord, the one-half of my goods I give to the poor, and if I have taken anything from any man by false accusation, I restore him four-fold.' And Jesus said unto him, 'This day is salvation come to this house.'"

That is good doctrine. He didn't ask Zaccheus what he believed. He didn't ask him, "Do you believe in the Bible? Do you believe in the five points? Have you ever been baptised—sprinkled? Oh! immersed. "Half of my goods I give to the poor, and if I have taken anything from any man by false accusation, I restore him four-fold." "And Christ said, 'This day is salvation come to this house.'" Good!

I read also in Luke that Christ when upon the cross forgave His murderers, and that is considered the shining gem in the crown of His mercy—that He forgave His murderers. That He forgave the men who drove the nails in His hands, in His feet, that plunged a spear in His side; the soldier that in the hour of death

offered Him in mockery the bitterness to drink; that He forgave them all freely, and that yet, although He would forgive them, He will in the nineteenth century damn to eternal fire an honest man for the expression of his honest thoughts. That won't do. I find too, in Luke, an account of two thieves that were crucified at the same time. The other gospels speak of them. One says they both railed upon Him. Another says nothing about it. In Luke we are told that one did, but one of the thieyes looked and pitied Christ, and Christ said to that thief:

"This day shalt thou meet me in Paradise."

Why did He say that? Because the thief pitied Him. And God cannot afford to trample beneath the feet of His infinite wrath the smallest blossom of pity that ever shed its perfume in the human heart!

Who was this thief? To what church did he belong? I don't know. The fact that he was a thief throws no light on that question. Who was he? What did he believe? I don't know. Did he believe in the Old Testament? In the miracles? I don't know. Did he believe that Christ was God? I don't know. Why, then, was the promise made to him that he should meet Christ in Paradise. Simply because he pitied innocence suffering on the cross.

God cannot afford to damn any man that is capable of pitying anybody.

And now we come to John, and that is where the trouble commences. The other gospels teach that God will be merciful to the merciful, forgiving to the forgiving, kind to the kind, loving to the loving, just to the just, merciful to the good.

Now we come to John, and here is another doctrine. And allow me to say that John was not written until centuries after the others. This, the Church got up:

"And Jesus answered and said unto him: 'Furthermore I say unto thee that except a man be born again he cannot see the Kingdom of God.'"

Why didn't He tell Matthew that? Why didn't He tell Luke that? Why didn't He tell Mark that? They never heard of it or forgot it, or they didn't believe it.

"Except a man be born of water and of the Spirit he cannot enter into the Kingdom of God." Why?

"That which is born of the flesh is flesh, and that which is born of the spirit is spirit. Marvel not that I said unto thee, 'ye must

be born again.' That which is born of the flesh is flesh, and that which is born of the spirit is spirit,"—and He might have added that which is born of water is water.

"Marvel not that I say unto thee, 'ye must be born again.'" And then the reason is given, and I admit I did not understand it myself until I read the reason, and when you read the reason, you will understand it as well as I do; and here it is: "The wind bloweth where it listeth, and thou hearest the sound thereof, and canst not tell whence it cometh and whither it goeth." So, I find in the book of John the idea of the real presence.

So I find in the book of John, that in order to be saved we must eat of the flesh and we must drink of the blood of Jesus Christ, and if that gospel is true, the Catholic Church is right. But it is not true. I cannot believe it, and yet for all that it may be true. But I don't believe it. Neither do I believe there is any God in the universe who will damn a man simply for expressing his belief.

"Why," they say to me, "suppose all this should turn out to be true, and you should come to the day of judgment and find all these things to be true. What would you do then?" I would walk up like a man, and say, "I was mistaken."

"And suppose God was about to pass judgment on you, what would you say?" I would say to him, "Do unto others as you would that others should do unto you." Why not?

I am told that I must render good for evil. I am told that if smitten on one cheek I must turn the other. I am told that I must overcome evil with good. I am told that I must love my enemies; and will it do for this God who tells me, "Love my enemies," to say, "I will damn mine?" No, it will not do. It will not do.

In the book of John all this doctrine of regeneration; all this doctrine that it is necessary to believe on the Lord Jesus Christ; all the doctrine that salvation depends upon belief—in this book of John all these doctrines find their warrant; nowhere else.

Read these three gospels and then read John, and you will agree with me that the gospels that teach "We must be kind, we must be merciful, we must be forgiving, and thereupon that God will forgive us," is true, and then say whether or no that doctrine is not better than the doctrine that somebody else can be good for you, that somebody else can be bad for you, and that the only way to get to heaven is to believe something that you do not understand.

Now upon these gospels that I have read the churches rest; and out of those things that I have read they have made their creeds. And the first Church to make a creed, so far as I know, was the Catholic. I take it that is the first Church that had any power, That is the Church that has preserved all these miracles for us. That is the Church that preserved the manuscripts for us. That is the Church whose word we have to take. That Church is the first witness that Protestantism brought to the bar of history to prove miracles that took place eighteen hundred years ago; and while the witness is there Protestantism takes pains to say: "You can't believe one word that witness says, now."

That Church is the only one that keeps up a constant communication with heaven through the instrumentality of a large number of decayed saints. That Church is an agent of God on earth. That Church has a person who stands in the place of Deity; and that Church, according to their doctrine, is infallible. That Church has persecuted to the exact extent of her power—and always will. In Spain that Church stands erect. and that Church is arrogant. In the United States that Church crawls. But the object in both countries is the same, and that is the destruction of intellectual liberty. That Church teaches us that we can make God happy by being miserable ourselves. That Church teaches you that a nun is holier in the sight of God than a loving mother with a child in her thrilled and thrilling arms. That Church teaches you that a priest is better than a father. That Church teaches you that celibacy is better than that passion of love that has made everything of beauty in this world. That Church teaches you that celibacy is better than that passion of love that has made everything of beauty in this world. That Church tells the girl of 16 or 18 years of age, with eyes like dew and light—that girl with the red of health in the white of her beautiful cheeks—tells that girl, "Put on the veil woven of death and night, kneel upon stones, and you will please God."

I tell you that, by law, no girl should be allowed to take the veil, and renounce the beauties of the world, until she was at least 25 years of age. Wait until she knows what she wants.

I am opposed to allowing these spider-like priests weaving webs to catch the flies of youth; and there ought to be a law appointing commissioners to visit such places twice a year, and release every person who expresses a desire to be released. I don't believe in keeping penitentiaries for God. No doubt they are honest about it. That is not the question.

Now this Church, after a few centuries of thought, made a creed, and that creed is the foundation of orthodox religion. Let me read it to you:

"Whosoever will be saved, before all things it is necessary that he hold the Catholic faith; which faith, except every one do keep entire and inviolate, without doubt, he shall everlastingly perish." Now the faith is this: "That we worship one God in trinity, and trinity in unity."

Of course you understand how that's done, and there's no need of my explaining it. "Neither confounding the persons nor dividing the substance."

You see what a predicament that would leave the Deity in if you divided the substance.

For one is the person of the Father, another of the Son, and another of the Holy Ghost; but the Godhead of the Father, and of the Son, and of the Holy Ghost is all one"—you know what I mean by Godhead. "In glory equal, and in majesty co-eternal. Such as the Father is, such is the Son, such is the Holy Ghost. The Father is uncreated, the Son uncreated, the Holy Ghost uncreated, The Father incomprehensible, the Son incomprehensible, the Holy Ghost incomprehensible." And that is the reason we know so much about the thing. "The Father is eternal, the Son eternal, the Holy Ghost eternal," and yet there are not three eternals, only one eternal, as also there are not three uncreated, nor three incomprehensibles, only one uncreated, one incomprehensible.

"In like manner, the Father is almighty, the Son almighty, the Holy Ghost almighty." Yet there are not three almighties, only one Almighty. So the Father is God, the Son God, the Holy Ghost God, and yet not three Gods; and so likewise, the Father is Lord, the Son is Lord, the Holy Ghost is Lord, yet there are not three Lords, for as we are compelled by the Christian truth to acknowledge every person by himself to be God and Lord, so we are all forbidden by the Catholic religion to say there are three Gods, or three Lords. "The Father is made of no one; not created or begotten. The Son is from the Father alone, not made, nor created, or begotten. The Holy Ghost is from the Father and the Son, not made nor begotten, but proceeded—"

You know what proceeding is.

"So there is one Father, not three Fathers." Why should there be three Fathers, and only one Son?

"One Son, and not three Sons; one Holy Ghost, not three Holy

Ghosts; and in this Trinity there is nothing before or afterward, nothing greater or less, but the whole three persons are co-eternal with one another, and co-equal, so that in all things the unity is to be worshiped in Trinity, and the Trinity is to be worshiped in unity, and therefore we will believe. Those who will be saved must thus think of the Trinity. Furthermore, it is necessary to everlasting salvation that he also believe rightly the incarnation of our Lord Jesus Christ. Now the right of this thing is this: That we believe and confess that our Lord Jesus Christ, the Son of God, is both God and man. He is God of the substance of His Father begotten before the world was. That was a good while before His mother lived.

"And he is man of the substance of His mother, born in this world, perfect God and perfect man, and the rational soul in human flesh subsisting equal to the Father, according to His Godhead, but less than the Father, according to his manhood, who being both God and man is not two but one—one not by conversion of God into flesh but by the taking of the manhood into God."

You see that it is a great deal easier than the other. "One altogether, not by a confusion of substance, but by unity of person, for as the rational soul and the flesh is one man, so God the man, is one Christ, who suffered for our salvation, descended into hell, rose again the third day from the dead, ascended into heaven, and He sitteth at the right hand of God, the Father Almighty, and He shall come to judge the living and the dead."

In order to be saved it is necessary to believe this. What a blessing that we do not have to understand it. And in order to compel the human intellect to get upon its knees before that infinite absurdity, thousands and millions have suffered agonies; thousands and millions have perished in dungeons and in fire; and if all the bones of all the victims of the Catholic Church could be gathered together, a monument higher than all the pyramids would rise in our presence, and the eyes even of priests would be suffused with tears.

That Church covered Europe with cathedrals and dungeons. That Church robbed men of the jewel of the soul. That Church had ignorance upon its knees. That Church went into partnership with the tyrants of the throne, and between these two vultures, the altar and the throne, the heart of man was devoured.

Of course I have met, and cheerfully admit that there thousands of good Catholics; but Catholicism is contrary to human liberty.

Catholicism bases salvation upon belief. Catholicism teaches man to trample his reason under foot. And for that reason, it is wrong.

Now, the next Church that comes along in the way that I wish to speak is the Episcopalian. That was founded by Henry VIII., now in heaven. He cast off Queen Catherine and Catholicism together. And he accepted Episcopalianism and Annie Boleyn at the same time. That Church, if it had a few more ceremonies, would be Catholic. If it had a few less, nothing. We have an Episcopalian Church in this country, and it has all the imperfection of a poor relation. It is always boasting of a rich relative. In England the creed is made by law, the same as we pass statutes here. And when a gentleman dies in England, in order to determine whether he shall be saved or not, it is necessary for the power of heaven to read the acts of Parliament. It becomes a question of law, and sometimes a man is damned on a very nice point. Lost on demurrer.

A few years ago, a gentleman by the name of Seabury, Samuel Seabury, was sent over to England to get some apostolic succession. We hadn't a drop in the house. It was necessary for the bishops of the English Church to put their hands upon his head. They refused. There was no act of Parliament justifying it. He had then to go to the Scotch bishops; and, had the Scotch bishops refused, we never would have had any apostolic succession in the new world. And God would have been driven out of half the world; and the true church never could have been founded. But the Scotch bishops put their hands on his head, and now we have an unbroken succession of heads and hands from St. Paul to the last bishop.

In this country the Episcopal Church has done some good, and I want to thank that Church. Having, on an average, less religion than the others, on an average, you have done more good to mankind. You preserved some of the humanities. You did not hate music; you did not absolutely despise painting, and you did not altogether abhor architecture, and you finally admitted that it was no worse to keep time with your feet than with your hands. And some went so far as to say that people could play cards, and that God would overlook it, or would look the other way. For all these things accept my thanks.

When I was a boy, the other Churches looked upon dancing as probably the mysterious sin against the Holy Ghost; and they

used to teach that when four boys got in a hay-mow, playing seven-up, that the Eternal God stood whetting the sword of His eternal wrath waiting to strike them down to the lowest hell. And so that Church has done some good.

After a while, in England, a couple of gentlemen, or a couple of men by the name of Wesley and Whitfield, said: "If everybody is going to hell, nearly, somebody ought to mention it. The Episcopal clergy said: "Keep still; don't tear your gown." Wesley and Whitfield said: "This frightful truth ought to be proclaimed from the housetops at every opportunity, from the highway of every occasion." They were good, honest men. They believed their doctrine. And they said: "If there is a hell, and a Niagara of souls pouring over an eternal precipice of ignorance, somebody ought to say something." They were right; somebody ought, if such thing was true. Wesley was a believer in the Bible. He believed in the actual presence of the Almighty. God used to do miracles for him; used to put off a rain several days to give his meeting a chance; used to cure his horse of lameness; used to cure Mr. Wesley's headaches.

And Mr. Wesley also believed in the actual existence of the devil. He believed that devils had possession of people. He talked to the devil when he was in folks, and the devil told him that he was going to leave; and that he was going into another person; that he would be there at a certain time; and Wesley went to that other person, and there the devil was, prompt to the minute. He regarded every conversion as an absolute warfare between God and this devil for the possession of that human soul. Honest, no doubt. Mr. Wesley did not believe in human liberty. Honest, no doubt. Was opposed to the liberty of the colonies. Honestly so. Mr. Wesley preached a sermon entitled, "The Cause and Cure of Earthquakes," in which he took the ground that earthquakes were caused by sin; and the only way to stop them was to believe in the Lord Jesus Christ. No doubt an honest man.

Wesley and Whitfield fell out on the question of predestination. Wesley insisted that God invited everybody to the feast. Whitfield said He did not invite those He knew would not come. Wesley said He did. Whitfield said: "Well, He didn't put plates for them, anyway." Wesley said He did. So that, when they were in hell, he could show them that there was a seat left for them. And that Church that they founded is still active. And

probably no Church in the world has done so much preaching for as little money as the Methodists. Whitfield believed in slavery and advocated the slave trade. And it was of Whitfield that Whittier made the two lines:

He bade the slave ships speed from coast to coast,
Fanned by the wings of the Holy Ghost.

We have lately had a meeting of the Methodists, and I find, by their statistics, that they believe they have converted 130,000 folks in a year. That, in order to do this, they have 26,000 preachers, 226,000 Sunday-school scholars, and about \$100,000,000 invested in church property. I find, in looking over the history of the world, that there are 40,000,000 or 50,000,000 of people born a year, and if they are saved at the rate of 130,000 a year, about how long will it take that doctrine to save this world? Good, honest people; they are mistaken.

In old times they were very simple. Churches used to be like barns. They used to have them divided—men on that side, and women on this. A little barbarous. We have advanced since then, and we now find as a fact, demonstrated by experience, that a man sitting by the woman he loves can thank God as heartily as though sitting between two men that he has never been introduced to.

There is another thing the Methodists should remember, and that is, that the Episcopalians were the greatest enemies they ever had. And they should remember that the Free-Thinkers have always treated them kindly and well.

There is one thing about the Methodist Church in the North that I like. But I find that it is not Methodism that does that. I find that the Methodist Church in the South is as much opposed to liberty as the Methodist Church North is in favor of liberty. So it is not Methodism that is in favor of liberty or slavery. They differ a little in their creed from the rest. They do not believe that God does everything. They believe that He does His part, and that you must do the rest, and that getting to heaven is a partnership business.

The next church is the Presbyterians—in my judgment the worst of all, as far as creed is concerned. This Church was founded by John Calvin, a murderer! John Calvin, having power in Geneva, inaugurated human torture. Voltaire abolished torture in France. The man who abolished torture, if the Christian religion be true, God is now torturing in hell; and the man who inaugurated torture, is now a glorified angel in heaven. It won't do.

John Knox started this doctrine in Scotland, and there is this peculiarity about Presbyterianism, it grows best where the soil is poorest. I read the other day an account of a meeting between John Knox and John Calvin. Imagine a dialogue between a pestilence and a famine! Imagine a conversation between a block and an ax! As I read their conversation it seemed to me as though John Knox and John Calvin were made for each other; that they fitted each other like the upper and lower jaws of a wild beast. They believed happiness was a crime; they looked upon laughter as blasphemy, and they did all they could to destroy every human feeling, and to fill the mind with the infinite gloom of predestination and eternal damnation. They taught the doctrine that God had a right to damn us because He made us. That is just the reason that He has not a right to damn us. There is some dust. Unconscious dust! What right has God to change that unconscious dust into a human being, when He knows that human being will sin; and He knows that human being will suffer eternal agony? Why not leave him in the unconscious dust? What right has an infinite God to add to the sum of human agony? Suppose I knew that I could change that piece of furniture into a living, sentient human being, and I knew that that being would suffer untold agony forever. If I did it, I would be a fiend. I would leave that being in the unconscious dust. And yet we are told that we must believe such a doctrine, or we are to be eternally damned! It won't do.

In 1839 there was a division in this Church, and they had a lawsuit to see which was the Church of God. And they tried it by a judge and jury, and the jury decided that the new school was the Church of God, and then they got a new trial, and the next jury decided that the old school was the Church of God, and that settled it. That Church teaches that infinite innocence was sacrificed for me! I don't want it! I don't wish to go to heaven unless I can settle by the books, and go there because I ought to go there. I have said, and I say again, I don't wish to be a charity angel. I have no ambition to become a winged pauper of the skies.

The other day a young gentlemen, a Presbyterian who had just been converted, came to me and he gave me a tract, and he told me he was perfectly happy. Ugh! Says I: "Do you think a great many people are going to hell?" "Oh, yes." "And you were perfectly happy?" "Well, he didn't know as he was quite." "Wouldn't you be happier if they were all going to heaven?"

"Oh, yes." "Well, then, you are not perfectly happy?" "No, he didn't think he was." Says I: "When you get to heaven, then you would be perfectly happy?" "Oh, yes." "Now, when we are only going to hell, you are not quite happy; but when we are in hell, and you in heaven, then you will be perfectly happy? You won't be as decent when you get to be an angel as you are now, will you?" "Well," he said, "that was not exactly it." Said I. "Suppose your mother were in hell, would you be happy in heaven then?" "Well," he says, "I suppose God would know the best place for mother." And I thought to myself, then, if I was a woman, I would like to have five or six boys like that.

It will not do. Heaven is where are those we love, and those who love us. And I wish to go to no world unless I can be accompanied by those who love me here. Talk about the consolations of this infamous doctrine. The consolations of a doctrine that makes a father say, "I can be happy with my daughter in hell;" that makes a mother say, "I can be happy with my generous, brave boy in hell;" that makes a boy say, "I can enjoy the glory of heaven with the woman who bore me, the woman *who would have died for me*, in eternal agony." And they call that tidings of great joy.

I have not time to speak of the Baptists,—that Jeremy Taylor said were as much to be rooted out as anything that is the greatest pest and nuisance on the earth. Nor of the Quakers, the best of all, and abused by all. I can not forget that John Fox, in the year of grace 1640, was put in the pillory and whipped from town to town, scarred, put in a dungeon, beaten, trampled upon, and what for? Simple because he preached the doctrine: "Thou shalt not resist evil with evil." "Thou shalt love thy enemies." Think of what the Church must have been that day to scar the flesh of that loving man! Just think of it? I say I have not time to speak of all these sects. And of the varieties of Presbyterians and Campbellites. The people who think they must dive in order to go up. There are hundreds and hundreds of these sects, all founded upon this creed that I read, differing simply in degree. Ah! but they say to me: "You are fighting something that is dead. Nobody believes this, now." The preachers do not believe what they preach in the pulpit. The people in the pews do not believe what they hear preached. And they say to me: "You are fighting something that is dead. This is all a form, we do not believe a solitary creed in it. We sign it and swear that we

believe it, but we don't. And none of us do. And all the ministers, they say in private, admit that they do not believe it, not quite." I don't know whether this is so or not. I take it that they believe what they preach. I take it that when they meet and solemnly agree to a creed, I take it they are honest and solemnly believe in that creed.

The Evangelical Alliance, made up of all orthodox denominations of the world, met only a few years ago, and here is their creed: They believe in the divine inspiration, authority, and sufficiency of the Holy Scriptures; the right and duty of private judgment in the interpretation of Holy Scriptures, but if you interpret wrong you are damned. They believe in the unity of the Godhead and the trinity of the persons therein. They believe in the utter depravity of human nature. There can be no more infamous doctrine than that. They look upon a little child as a lump of depravity. I look upon it as a bud of humanity, that will, under proper circumstances, blossom into rich and glorious life.

Total depravity of human nature! Here is a woman whose husband has been lost at sea; the news comes that he has been drowned by the ever-hungry waves, and she waits. There is something in her heart that tells her he is alive. And she waits. And years afterward, as she looks down toward the little gate, she sees him; he has been given back by the sea, and she rushes to his arms, and covers his face with kisses and with tears. And if that infamous doctrine is true every tear is a crime, and ever kiss a blasphemy. It won't do. According to that doctrine, if a man steals and repents, and takes back the property, the repentance and the taking back of the property are two other crimes if he is totally depraved. It is an infamy. What else do they believe? "The justification of a sinner by faith alone," without works, just faith. Believing something that you don't understand. Of course God cannot afford to reward a man for believing anything that is reasonable. God rewards only for believing something that is unreasonable, if you believe something that you know is not so. What else? They believe in the eternal blessedness of the righteous, and in the eternal punishment of the wicked. Tidings of great joy! They are so good that they will not associate with Universalists. They will not associate with Unitarians. They will not associate with scientists. They will only associate with those who believed that God so loved the world that He made up His mind to damn the most of us.

Then they say to me: "What do you propose? You have torn this down; what do you propose to give in the place of it?" I have not torn the good down. I have only endeavored to trample out the ignorant, cruel fires of hell. I do not tear away the passage, "God will be merciful to the merciful." I do not destroy the promise, "If you will forgive others, God will forgive you." I would not for anything blot out the faintest stars that shine in the horizon of human despair, nor in the horizon of human hope; but I will do what I can to get that infinite shadow out of the heart of man.

"What do you propose in place of this?"

Well, in the first place, I propose good fellowship—good friends all around. No matter what we believe, shake hands and let it go. That is your opinion. This is mine: "Let us be friends." Science makes friends; religion—superstition—makes enemies. They say, "Belief is important." I say, no, good actions are important. Judge by deed, not by creed, good fellowship. We have had too many of these solemn people. Whenever I see an exceedingly solemn man, I know he is an exceedingly stupid man. No man of any humor ever founded any religion—never. Humor sees both sides, while reason is the holy light; humor carries the lantern, and the man with a keen sense of humor is preserved from the solemn stupidities of superstition. I like a man who has got good feeling for everybody—good fellowship. One man said to another:

"Will you take a glass of wine?"

"I don't drink."

"Will you smoke a cigar?"

"I don't smoke."

"Maybe you will chew something?"

"I don't chew."

"Let us eat some hay."

"I tell you I don't eat hay."

"Well, then, good-bye; for you are no company for man or beast."

I believe in the gospel of cheerfulness, the gospel of good nature, the gospel of good health. Let us pay some attention to our bodies. Take care of our bodies, and our souls will take care of themselves. Good health! And I believe that the time will come when the public thought will be so great and grand that it will be looked upon as infamous to perpetuate disease. I believe

the time will come when man will not fill the future with consumption and insanity. I believe the time will come, when we study ourselves, and understand the laws of health, that we will say, "We are under obligation to put the flags of health in the cheeks of our children." Even if I got to heaven, and had a harp, I would hate to look back upon my children and grandchildren, and see them diseased, deformed, crazed, all suffering the penalties of crimes I had committed.

I, then, believe in the gospel of good health, and I believe in a gospel of good living. You can not make any God happy by fasting. Let us have good food, and let us have it well cooked—and it is a thousand times better to know how to cook it than it is to understand any theology in the world. I believe in the gospel of good clothes; I believe in the gospel of good houses; in the gospel of water and soap. I believe in the gospel of intelligence, in the gospel of education. The school-house is my cathedral. The universe is my Bible. I believe in that gospel of justice that we must reap what we sow.

I do not believe in forgiveness. If I rob Mr. Smith and God forgives me, how does that help Smith. If I, by slander, cover some poor girl with the leprosy of some imputed crime, and she withers away like a blighted flower, and afterward I get forgiveness, how does that help her? If there is another world we have got to settle. No bankrupt court there. Pay down. The Christians say, that among the ancient Jews, if you committed a crime you had to kill a sheep, now they say, "Charge it." "Put it upon the slate." It won't do, for every crime you commit you must answer to yourself and to the one you injure. And if you have ever clothed another with unhappiness, as with a garment of pain, you will never be quite as happy as though you hadn't done that thing. No forgiveness. Eternal, inexorable, everlasting justice. That is what I believe in. And if it goes hard with me, I will stand it, and I will stick to my logic and I will bear it like a man.

And I believe, too, in the gospel of liberty, in giving to others what we claim for ourselves. I believe there is room everywhere for thought, and the more liberty you give away the more you will have. In liberty extravagance is economy. Let us be just. Let us be generous to each other.

I believe in the gospel of intelligence. That is the only lever capable of raising mankind. Intelligence must be the savior of this world. Humanity is the grand religion, and no God can put

another in hell in another world who has made a little heaven in this. God cannot make a man miserable if that man has made somebody else happy. God cannot hate anybody who is capable of loving anybody.

So I believe in this great gospel of generosity.

"Ah! but," they say, "it won't do. You must believe." I say no. My gospel of health will bring life. My gospel of intelligence, my gospel of good living, my gospel of good-fellowship will cover the world with happy homes. My doctrine will put carpets upon your floors, pictures upon your walls. My doctrine will put books upon your shelves, ideas in your minds. My doctrine will rid the world of the abnormal monsters born of the ignorance of superstition. My doctrine will give us health, wealth, and happiness. That is what I want. That is what I believe in. Give us intelligence. In a little while a man may find that he cannot steal without robbing himself. He will find that he cannot murder without assassinating his own joy. He will find that every crime is a mistake. He will find that only that man carries the cross who does wrong, and that the man who does right the cross turns to wings upon his shoulders that will bear him upward forever. He will find that intelligent self-love embraces within its mighty arms all the human race.

"Oh," but they say to me, "you take away immortality." I do not. If we are immortal it is a fact in nature, and we are not indebted to priests for it, nor to Bibles for it, and it cannot be destroyed by unbelief.

As long as we love we will hope to live, and when the one dies that we love we will say, "Oh, that we could meet again!" And whether we do or not, it will not be the work of theology. It will be a fact in nature. I would not for my life destroy one star of human hope; but I want it so that when a poor woman rocks the cradle, and sings a lullaby to the dimpled darling, that she will not be compelled to believe that, ninety-nine chances in a hundred, she is raising kindling-wood for hell. One world at a time—that is my doctrine.

It is said in the Testament, "Sufficient unto the day is the evil thereof;" and I say, sufficient unto each world is the evil thereof. And suppose, after all, that death does end all, next to eternal joy, next to being forever with those we love and those who have loved us, next to that is to be wrapt in the dreamless drapery of eternal peace.

Next to eternal life is eternal death. Upon the shadowy shore of death the sea of trouble casts no wave. Eyes that have been curtained by the everlasting dark will never know again the touch of tears. Lips that have been touched by eternal silence will never utter another word of grief. Hearts of dust do not break; the dead do not weep. And I had rather think of those I have loved, and those I have lost, as having returned, as having become a part of the elemental wealth of the world—I would rather think of them as unconscious dust—I would rather think of them as gurgling in the stream, floating in the clouds, bursting in the foam of light upon the shores of worlds—I would rather think of them as the inanimate and eternally unconscious, than to have even a suspicion that their naked souls had been clutched by an orthodox God.

But for me, I will leave the dead where nature leaves them. And whatever flower of hope springs up in my heart I will cherish; but I can not believe that there is any being in this universe who has created a human soul for eternal pain. And I would rather that every God would destroy himself; I would rather that we all should go to eternal chaos, to black and starless night, than that just one soul should suffer eternal agony. I have made up my mind that if there is a God, he will be merciful to the merciful. Upon that rock I stand. That he will forgive the forgiving. Upon that rock I stand. That every man should be true to himself, and that there is no world, no star, in which honesty is a crime. And upon that rock I stand. The honest man, the good, kind, sweet woman, the happy child, has nothing to fear, neither in this world nor the world to come. And upon that rock I stand.

Ingersoll's Answer to Prof. Swing, Dr. Thomas and Others.

After looking over the replies made to his new lecture, Col. Ingersoll was asked by a *Tribune* reporter what he thought of them? He replied as follows:

"I think they dodge the point. The real point is this: If salvation by faith is the real doctrine of Christianity, I asked on Sunday before last, and I still ask, why didn't Matthew tell it? I still insist that Mark should have remembered it, and I shall always believe that Luke ought, at least, to have noticed it. I was endeavoring to show that modern Christianity has for its basis an interpolation. I think I showed it. The only gospel on the orthodox side is that of John, and that was certainly not written, or did not appear in its present form, until long after the others were written. I know very well that the Catholic Church claimed during the Dark Ages, and still claims, that references had been made to the Gospels by persons living in the first, second, and third centuries; but I believe such manuscripts were manufactured by the Catholic Church. For many years in Europe there was not one person in 20,000 who could read and write. During that time the Church had in its keeping the literature of our world. They interpolated as they pleased. They created. They destroyed. In other words, they did whatever in their opinion was necessary to substantiate the faith. The gentlemen who saw fit to reply did not answer the question, and I again call upon the clergy to explain to the people why, if salvation depended upon belief in the Lord Jesus Christ, Matthew didn't mention it. Some one has said that Christ didn't make known this doctrine of salvation by belief or faith until after His resurrection. Certainly none of the gospels were written until after His resurrection; and if He made that doctrine known after His resurrection,

and before His ascension, it should have been in Matthew, Mark, and Luke, as well as John.

The replies of the clergy show that they have not investigated the subject; that they are not well acquainted with the New Testament. In other words, they have not read it except with the regulation theological bias. There is one thing I wish to correct here. In an editorial in the *Tribune* it was stated that I had admitted that Christ was beyond and above Buddha, Zoroaster, Confucius, and others. I didn't say so. Another point was made against me, and those who made it seemed to think it was a good one. In my lecture I asked why it was that the Disciples of Christ wrote in Greek, whereas, in fact, they understood only Hebrew. It is now claimed that Greek was the language of Jerusalem at that time; that Hebrew had fallen into disuse; that no one understood it except the literati and the highly educated. If I fell into an error upon this point it was because I relied upon the New Testament. I find in the twenty-first chapter of the Acts an account of Paul having been mobbed in the city of Jerusalem; that he was protected by a Chief Captain and some soldiers; that, when upon the stairs of the castle to which he was being taken for protection, he obtained leave from the Captain to speak unto the people. In the fortieth verse of that chapter I find the following;

"And when he had given him license, Paul stood on the stairs and beckoned with the hand unto the people; and when there was made a great silence he spake unto them in the Hebrew tongue, saying—"

And then follows the speech of Paul, wherein he gives an account of his conversion. It seems a little curious to me that Paul, for the purpose of quieting a mob, would speak to that mob in an unknown language. If I were mobbed in the city of Chicago, and wished to defend myself with an explanation, I certainly would not make that explanation in Choctaw, even if I understood that tongue. My present opinion is that I would speak in English; and the reason I would speak in English is because that language is generally understood in this city. And so I conclude from the account in the twenty-first chapter of the Acts that "Hebrew was the language of Jerusalem at that time, or that Paul would not have addressed the mob in that tongue."

"Did you read Mr. Courtney's answer?"

"I read what Mr. Courtney read from others, and think some of his quotations very good; and have no doubt that the authors will feel complimented by being quoted."

"But what about there being 'belief' in Matthew?"

"Mr. Courtney says that certain people were cured of diseases on account of faith. Admitting that mumps, measles, and whooping-cough could be cured in that way, there is not even a suggestion that salvation depended upon a like faith. I think he can hardly afford to rely upon the miracles of the New Testament to prove his doctrine. There is one instance in which a miracle was performed by Christ without His knowledge. And I hardly think that even Mr. Courtney would insist that any faith could have been great enough for that. The fact is, I believe that all these miracles were ascribed to Christ long after His death, and that Christ never, at any time or place, pretended to have any supernatural power whatever. Neither do I believe that He claimed any supernatural origin. He claimed simply to be a man—no less, no more. I don't believe Mr. Courtney is satisfied with his own reply."

"And now as to Prof. Swing?"

"Mr. Swing has been out of the orthodox church so long that he seems to have forgotten the reasons for which he left it. I don't believe there is an orthodox minister in the city of Chicago who will agree with Mr. Swing that salvation by faith is no longer preached. Prof. Swing seems to think it of no importance who wrote the Gospel of St. Matthew. In this I agree with him. Judging from what he said, there is hardly difference enough of opinion between us to justify a reply on his part. He, however, makes one mistake. I did not in the lecture say one word about tearing churches down. I have no objection to people building all the churches they wish. While I admit that it is a pretty sight to see children on a morning in June going through the fields to the country church, I still insist that the beauty of that sight doesn't answer the question how it is that Matthew forgot to say anything about salvation through Christ. Prof. Swing is a man of poetic temperament; but this is not a poetic question."

"How did the card of Dr. Thomas strike you?"

"I think the reply of Dr. Thomas in the best possible spirit. I regard him to-day as the best intellect in the Methodist denomination. He seems to have what is generally understood as a Christian spirit. He has always treated me with perfect fairness, and I should have said long ago many grateful things, had I not feared I might hurt him with his own people. He seems to be by nature a perfectly fair man; and I know of no man in the United States for whom I have a profounder respect. Of course, I don't agree with Mr. Thomas. I think in many things he is mistaken. But I

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